11018

EVPHVES
AND HIS ENG-LAND.

Containing his voyage and aduentures:
Mixed with ſundry pretty diſcourſes of
honeſt loue, the deſcription of the Coun-
try, the Court, and the manners
of the Ile.

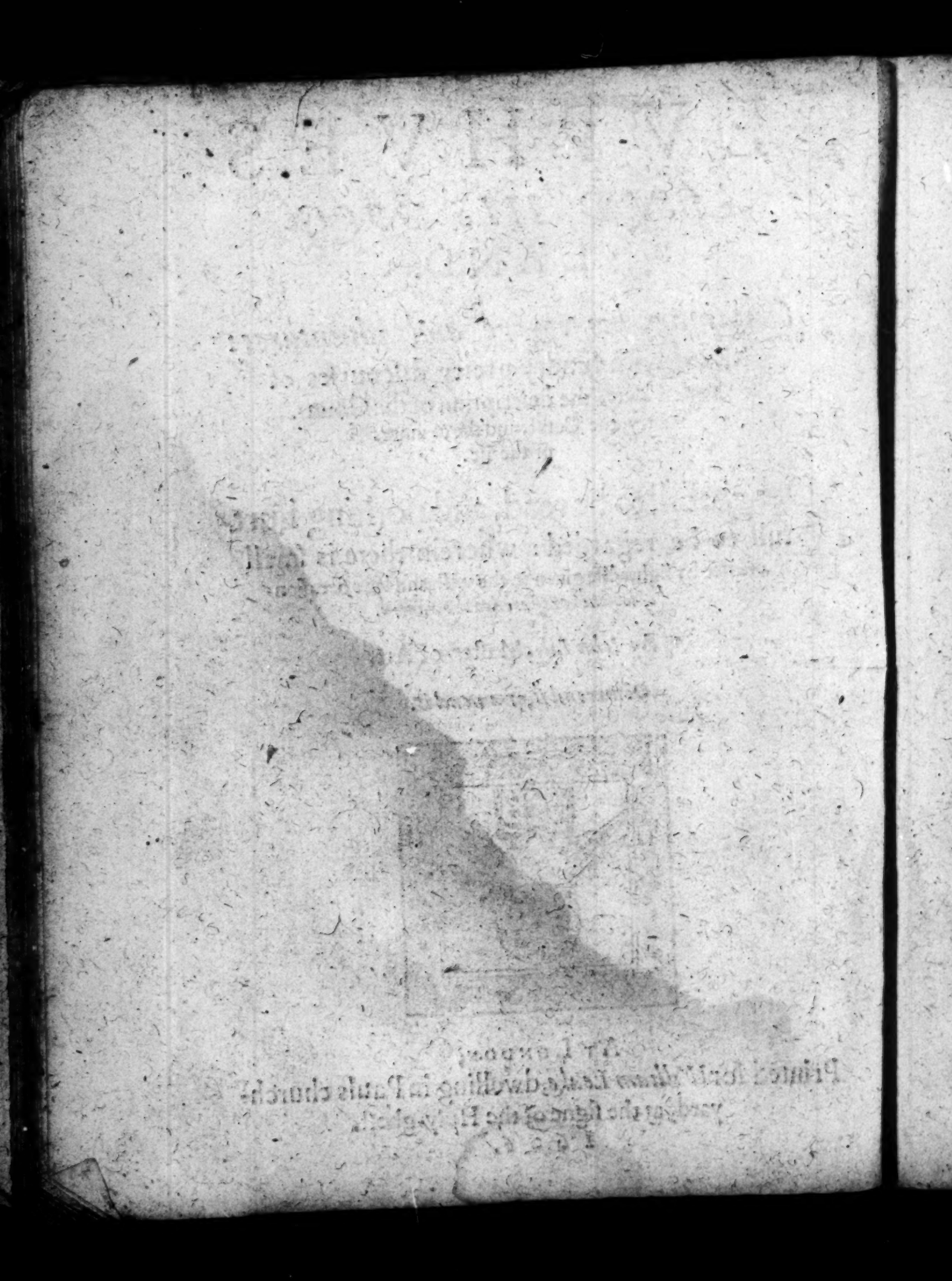
Delightfull to be read, and nothing hurt-
full to be regarded: wherein there is ſmall
offence by lightneſſe giuen to the wiſe, and leſſe occaſion
of looſenes proffered to the wanton.

¶ By *Iohn Lily*, Maſter of Art.

Commend it, or amend it.

At London,
Printed for *William Leake*, dwelling in Pauls church-
yard, at the ſigne of the Holy-ghoſt.
1606.

NOT TO BE REPRODUCED WITHOUT SPECIAL PERMIS



To the right Honourable my very good *Lord and Maſter*, Edward de Vere, *Earle of Oxenford*, Vicount Bulbeck, Lord of Eſcales and Badleſmere, and Lord great Chamberlaine of England, *Iohn Lily* wiſheth long life, with increaſe of honour.

THE firſt picture that *Phidias* the firſt Paynter ſhadowed, was the portraiture of his owne perſon, ſaying thus; If it be well, I will paint many beſides *Phidias*: if ill, it ſhall offend none but *Phidias*. In the like maner fareth it with me (right Honourable) who neuer before handling the penſill, did for my firſt counterfait colour mine owne *Euphues*, being of this minde, that if it were liked, I would draw more beſides *Euphues*: if loathed, grieue none but *Euphues*. Since that, ſome there haue been, that eyther diſſembling the faults they ſaw, for feare to diſcourage me, or not examining them for loue they bore to me, that prayſed my old worke, & vrged me to make a new, whoſe words I thus anſwered; If I ſhould coyne a worſe, it woulde bee thought that the former was framed by chaunce, as *Protogenes* did the forme of his dogge; if a better, for flatterie, as *Narciſſus* did, who onely was in loue with his owne face; if none at all, as froward as the Muſition, who being intreated, will ſcarſe ſing Sol Fa, but not deſired, ſtraine aboue Ela.

But their importunity admitted no excuſe, inſomuch that I was enforced to prefer their friendſhip before mine own fame, being more carefull to ſatisfie their requeſts, then feareful of others reports; ſo that at the laſt I was content to ſet another face to *Euphues*, but yet iuſt behinde the other, like the image of *Ianus*, not running together like the Hopplitides of Parrhaſius, leaſt they ſhould ſeeme ſo vnlike brothers, that they might be both thought baſtards. The Picture whereof I yeeld as common for all to view, but the patronage onely to your Lordſhip, as able to defend; knowing that the face of *Alexander* ſtamped in Copper, doth make it currant, that the name of *Ceſar* wrought in Canuas, is eſteemed as Cambricke, that the very feather of an Eagle, is of force to conſume the Beetle.

I haue brought into the world two children, of the firſt I was deliuered before my friends thought me conceiued, of the ſecond, I went a whole yeere big, and yet when euery one thought me ready to lye

 downe,

downe, I did then quicken. But good huſwiues ſhall make my excuſe, who know that Hennes doe not lay Egges when they cluck, but when they cackle, nor men ſet foorth Bookes when they promiſe, but when they performe. And in this I reſemble the Lapwing, who fearing her young ones to be deſtroyed by paſſengers, flyeth with a falſe cry farre from the neaſts, making thoſe that looke for them, ſeek where they are not. So I, ſuſpecting that *Euphues* would bee carped of ſome curious Reader, thought by ſome falſe ſhewe to bring them in hope of that which I then meant not, leading them with a longing of a ſecond part, that they might ſpeake well of the firſt, being neuer farther from my ſtudie, then when they thought me houering ouer it.

My firſt burthen, cóming before his time, muſt needes bee a blind whelp, the ſecond brought forth after his time, muſt needs be a monſter. The one I ſent to a noble man to nurſe, who with great loue brought him vp for a yeare: ſo that whereſoeuer he wander, he hath his Nurſes name in his fore-head, where ſucking his firſt milke, hee cannot forget his firſt Maſter.

The other (right Honourable) beeing yet in his ſwathe-clouts, I commit moſt humbly to your Lordſhips protection, that in his infancie he may be kept by your good care from falles, & in his youth, by your great countenance ſhielded from blowes, and in his age, by your gracious countenaunce defended from contempt. Hee is my youngeſt and my laſt, and the paine that I ſuſtained for him in trauaile, hath made me paſt teeming, yet doe I thinke my ſelfe very fertile, in that I was not altogether barren. Glad I was to ſend them both abroad, leaſt making a wanton of my firſt, with a blinde conceite, I ſhould reſemble the Ape, and kill it by culling it; and not able to rule the ſecond, I ſhould with the Viper, looſe my blood with mine own broode. Twinnes they are not, but yet brothers, the one nothing reſembling the other, and yet as all children are now-a-daies, both like the Father.

Wherein I am not vnlike vnto the vnskilfull Painter, who hauing drawne the Twinnes of *Hippocrates* (who were as like as one peaſe is to another) and being told of his friendes, that they were no more like then *Saturne* and *Apollo*, he had no other ſhift to manifeſt what his worke was, then ouer their heads to write: The Twinnes of *Hippocrates*. So may it be, that had I not named *Euphues*, fewe would

haue

haue thought it had beene *Euphues*, not that in goodneſſe the one ſo far excelleth the other, but that both being ſo bad, it is hard to iudge which is the worſt. This vnskilfulnes is no waies to bee couered, but as *Accius* did his ſhortnes, who being a little Poet, framed for himſelfe a great picture: ſo I being a naughtie Painter, haue gotten a moſt noble Patron; being of *Vliſſes* minde, who thought himſelfe ſafe vnder the ſhield of *Aiax*.

I haue now finiſhed both my labours, the one being hatched in the hard Winter with the Alcion, the other not daring to bud till the cold were paſt, like the Mulberry: in eyther of the which, or in both, if I ſeeme to gleane after anothers Cart for a few eares of Corne, or of the Taylors ſhreds to make me a liuery, I will not deny but that I am one of thoſe Poets, which the Painters faine to come vnto *Homers* baſon, there to lap vp that he doth caſt vp.

In that I haue written, I deſire no praiſe of others, but patience; altogether vnwilling, becauſe euery-way vnworthy, to be accounted a worke-man. It ſufficeth me to be a water-bough, no bud, ſo I may be of the ſame roote; to be the yron, no ſteele, ſo I may bee in the ſame blade; to be Vineger, no Wine, ſo it be in the ſame caske: to grinde colours for *Apelles*, though I cannot garniſh, ſo I bee of the ſame ſhoppe. What I haue done, was onely to keepe my ſelfe from ſleepe, as the Crane doth the ſtone in her foote, and I would alſo with the ſame Crane I had been ſilent, holding a ſtone in my mouth. But it falleth out with me as with the yong wraſtler that came to the games of Olympus, who hauing taken a foyle, thought ſcorne to leaue, till he had receiued a fall: or him that being pricked in the finger with a bramble, thruſteth his whole hand amongſt the thornes for anger. For I, ſeeing my ſelfe not able to ſtand on the Ile, did neuertheleſſe aduenture to runne, and being with my firſt Booke brought into diſgrace, could not ceaſe vntill I was brought into contempt by the ſecond: wherein I reſemble thoſe that hauing once wet their feete, care not how deep they wade.

In the which my wading (right Honourable) if the enuyous ſhal clap leade to my heeles to make me ſinke, yet if your Lordſhip with your little finger do but holde mee vp by the chinne, I ſhall ſwimme, and be ſo far from being drowned, that I ſhall ſcarce be duckt.

When *Bucephalus* was painted, *Apelles* craued the iudgement of none but *Zeuxes*: when *Iupiter* was carued, *Priſius* asked the cenſure

of none but *Lysippus*: now *Euphues* is shadowed, onely I appeale to your Honor, not meaning thereby to be careleſſe what others think, but knowing that if your Lordſhip allowe it, there is none but will like it: and if there be any ſo nice whom nothing can pleaſe, if hee will not commend it, let him amend it.

And heere (right Honourable) although the Hiſtorie ſeeme vnperfect, I hope your Lordſhip will pardon it. *Apelles* dyed not before hee could finiſh *Venus*, but before hee durſt. *Nichomachus* left *Tindarides* rawly, for feare of anger, not for want of Art. *Timomachus* broke of *Medea* ſcarce halfe coloured, not that hee was not willing to end it, but that he was threatened. I haue not made *Euphues* to ſtand without legges, for that I want matter to make them, but might to maintaine them; ſo that I am enforced with the olde Painters, to colour my Picture but to the middle, as hee that drew *Cyclops*, who in a little Table made him to lye behinde an Oake, where one might perceiue but a peece, yet conceiue that al the reſt lay behind the tree: or as he that painted a horſe in the Riuer with halfe legges, leauing the paſterns for the viewer to imagine, as in the water.

For he that vieweth *Euphues*, will ſay, that hee is drawne but to the waſte, that he peepeth as it were from behinde ſome Screene, that his feete are as it were in the water; which maketh mee preſent your Lordſhip with the wounded body of *Hector*, as it appeared to *Andromache*, and with halfe a face, as the Painter did him that had but one eye; for I am compelled to draw a hoſe on, before I can finiſh the legge, and in ſteede of a ſhoote to ſet downe a ſhooe. So that where as I had thought to ſhewe the cunning of a Chyrurgion by mine Anatomie with a knife, I muſt play the Taylor on the ſhopboard with a payre of ſheeres. But whether *Euphues* limp with *Vulcan*, as borne lame, or goe on ſtilts with *Amphionax*, for want of legs, I truſt I may ſay, his feete ſhoulde haue beene olde *Helena*: for the poore Fiſherman that was warned hee ſhould not fiſh, did yet at his doore make Nets, and the olde Vintener of Venice, that was forbidden to ſell wine, did notwithſtanding hang out an Iuy-buſh.

This Pamphlet (right Honourable) contayning the eſtate of *England*, I know none more fit to defend it, then one of the Nobilitie of *England*, nor any of the Nobilitie more auncient or more honourable, then your Lordſhip: beſides that, deſcribing the condition of the *Engliſh* Court, and the Maieſtie of our dread Soueraigne, I could not

finde

finde one more noble in the Court then your Honour, who is, or ſhould bee vnder her Maieſty in chiefeſt Court, by birth borne to the greateſt office, and therefore mee thought by right to be placed in great authoritie. For whoſo compareth the honour of your Lordſhips noble houſe, and the fidelitie of your Auncеſtors, may well ſay, which no other can truely gain-ſay, *VERO NIHIL VERIVS*. So that I commit the end of all my paines vnto your moſt Honourable protection, aſſuring my ſelfe that the little Cock-boate is ſafe when it is hoyſed into a tall ſhippe, that the Cat dare not fetch the Mouſe out of the Lyons denne, that *Euphues* ſhall bee without daunger by your Lordſhips patronage: otherwiſe I cannot ſee, where I might finde ſuccour in any noble perſonage. Thus praying continually for the increaſe of your Lordſhips honour, with all other thinges that you would wiſh, or God will graunt, I end.

Your Lordſhips moſt dutifully
to commaund,

Iohn Lilly.

¶ To the Ladies and Gentle-women of England, *Iohn Lily* wisheth what they would.

ARachne hauing wouen in cloth of Arras a Rainebowe of sundry silkes, it was obiected vnto her by a Lady more captious then cunning, that in her worke there wanted some colours, for that in a Rainebow there should be all. Vnto whom she replyed, if the colours lacke thou lookest for, thou must imagine that they are on the other side of the cloth: for in the Skie we can discerne but one side of the Rainebowe, and what colours are in the other see we cannot, guesse we may.

In the like manner (Ladies and Gentlewomen) am I to shape an answere in the behalfe of Euphues, who framing diuers questions and quirkes of loue; if by some more curious then needeth, it shal be tolde him, that some sleights are wanting, I must say they are noted in the back side of the booke. When Venus is painted, we cannot see her back but her face, so that all other things that are to be recounted in loue, Euphues thinketh thē to hang at Venus backe in a budget, which because he cannot see, hee will not sette downe. Those discourses, I haue not clapt in a cluster, thinking with my selfe, that Ladies had rather be sprinkled with sweete water, then washed: so that I haue sowed them heere and there, as it were Strawberries, not in heapes, as Hops be: because I perceiue you haue more delight to gather flowers one by one in a Garden, then to snatch them by handfuls from a garland.

It resteth Ladies that you vouchsafe the paines to reade it; but at such times as you spende in playing with your little dogs. And yet wil I not pinch you of that pastime, for I am content that your dogs lie in your laps, so Euphues may be in your hands: that when you shall be weary in reading of the one, you may be ready to sport with the other: or handle him as you doe your iunkets, that when you can eate no more, you tye some in your napkin for your children: or if you be filled with the first part, put the second in your pocket for your waiting maides. Euphues had rather lye shut in a Ladies coffer, then open in a Schollers study.

Yet

Yet after dinner you may ouer-looke him to keepe you from sleepe, or if you be heauie, to bring you asleep: for to worke upon a full stomacke is against Physick, and therfore better it were to hold Euphues *in your hands, though you let him fall when you be willing to winke, then to sewe in a clout and pricke your fingers when you begin to nod.*

Whatsoeuer hee hath written, it is not to flatter, for he neuer reaped any reward by your sexe but repentance, neither can it be to mocke you, for he neuer knew any thing by your sexe but righteousnes. But I feare no anger for saying well, when there in none but thinketh she deserueth better. She that hath no glasse to dresse her head, will vse a bowle of water, shee that wanteth a slecke-stone to smooth her linnen, will take a Pibble: the country dame girdeth herself as straight in the waste with a coorse cuddis, as the Madam of the Court with a silke Riband. So that seeing euery one so willing to be pranked, I could not think any one vnwilling to be praised. One hand washeth another, but they both wash the face: one foote goeth by another, but they both carry the body, Euphues & Philautus *praise one another, but they both extoll women: Therfore in my minde, you are more beholding to Gentlemen that make the colours, then to the Paynters that drawe your counterfaite: for that* Apelles *cunning is nothing if he paint with water, and the beautie of women not much if they goe vnpraised.*

If you thinke this loue dreamed, not done, yet mee thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with a needle, and groweth not by nature: the one you weare in your heads for the faire sight, though it haue no sauour, the other you may read for to passe the time, though it bring small pastime.

You choose cloth that will weare whitest, not that will last longest: colours that looke freshest, not that endure soundest: and I would you would read Bookes that haue more shew of pleasure, then ground of profit, then should Euphues *be as oftē in your hands, being but a toy, as Lawne on your heads being but trash, the one will be scarse liked after once reading, & the other is worne out after the first washing.*

There is nothing lighter then a feather, yet is it set aloft in a womans hat, nothing slighter then haire, yet is it most frisled in a Ladyes head, so that I am in good hope, though there be nothing of lesse account then Euphues, *yet he shall be marked with Ladies eyes, and liked some-times in their eares: for this I haue diligently obserued, that there shall bee nothing found, that may offend the chast mind with vnseemely termes or vncleanly talke.*

To the Ladyes and Gentle-women.

Then Ladies I commit my selfe to your courtesies, craving this only, that hauing read, you conceale your censure, writing your iudgements, as you do the Posies in your Rings, which are alwaies next to the finger, not to bee seene of him that holdeth you by the hands, & yet knowen to you that weare thē on your hands: if you be wroong (which cannot be done without wrong) it were better to cut the shooe then burne the last. If a Taylor make your Gowne too little, you couer his fault with a broad stomacher, if too great, with a number of pleights, if too short, with a faire guard, if too long, with a false gathering: my trust is you will deale in the like maner with Euph: *that if he haue not fed your humour, yet you wil excuse him more then the Taylour: for could* Euphues *take the measure of a womans minde, as the Taylour doth of her bodie, he would goe as neere to fit them for a fancie, as the other doth for a fashion.*

Hee that weighs winds, must haue a steddie hand to hold the Ballance, and he that searcheth a womans thoughts, must haue his owne stayed. But least I make my Epistle, as you doe new-found Bracelets, endlesse, I will frame it like a Bullet, which is no sooner in the mold but it is made. Committing your Ladiships, to the Almighty, who graunt you all you would haue, and should haue, so your wishes stand with his will. And so I humbly bid you farewell.

Your Ladiships to commaund

John Lily.

TO THE GENTLEMEN Readers,

GEntlemen, *Euphues* is come at the length, though too late: for whose absence, I hope three bad excuses shall stand in steade of one good reason. First in his trauaile you must thinke he loytered, tarrying many a moneth in *Italy*, viewing the Ladies in a Painters shop, when he should haue been on the Seas in a Marchants shippe, not vnlike vnto an idle huswife, whose catching of flyes, which shee should sweepe Copwebs.

Secondly, being a great start from *Athens* to *England*, he thought to stay for the aduantage of a Leape-yeare: and had not this yeare leapt with him, I thinke he had not yet leapt hyther.

Thirdly, being arriued, hee was as long in viewing of *London*, as hee was in comming to it, not far differing from Gentlewomen, who are longer a dressing their heades, then all their whole bodies. But now hee is come Gentlemen, my request is onely to bid him welcome: for diuers there are, not that they dislike the matter, but that they hate the man, that will not sticke to teare *Euphues*, because they doe enuy *Lily*: wherein they resemble angry dogs, which byte the stone, not him that throweth it, or the cholericke Horse-ryder, who being cast from a young Colt, and not daring to kill the horse, went into the Stable to cut the Saddle.

These bee they that thought *Euphues* to bee drowned, and yet were neuer troubled with drying of his clothes: but they guessed as they wished, and I would it had happened as they desired. They that loath the Fountaines head, will neuer drink of the little Brookes: they that seeke to poyson the fish, will neuer eate the Spawne: they that like not me, will not allow any thing that is mine.

But as the Serpent *Parphirius*, though hee bee full of poyson, yet hauing no teeth, hurteth none, but himselfe: so the enuious, though they swell with malice till they burst, yet hauing no teeth to byte, I haue no cause to feare. Onely my sute is to you Gentlemen, that if any thing be amisse, you pardon it: if well, you defend it: and howsoeuer it be, you accept it.

Faults escaped in the printing, correct with your pennes, omitted by my negligence, ouerslip with patience, committed by ignorance, remit with fauour. If in euery part it seeme not alike, you know that it is not for him that fashioneth the shooe, to make the graine of the leather. The olde Hermit will haue his talke sauour of the Cell, the olde Courtier, his first loue taste of *Saturne*, yet the last Louer, may happily come some-what neere *Iupiter*. Louers when they come into a Garden, some gather Nettles, some Roses, one Time, another Sage, and euery one that for his Ladies fauour, that shee fauoureth: insomuch as there is no weede almost, but is worne.

If you, Gentlemen, doe the like in reading, I shall be sure all my discourses shall be regarded, some for the smell, some for the smart, all for a kinde of louing smack: Let euery one follow his owne fancy, and say that is best, which he liketh best. And so I commit euerie mans delight to his owne choise, and my selfe to all your curtesies.

Yours to vse,

Iohn Lily.

EVPHVES AND HIS England.

EVphues hauing gotten all thinges necessarie for his voyage into England, accompanied onely with Philautus, tooke shipping the first of December, 1579. by our English Computation: who as one resolued to see that with his eyes, which hee had oftentimes heard with his eares, began to vse this perswasion with his friend Philautus, aswell to counsell him how he should behaue himselfe in England, as to comfort him now being on the Seas. As I haue found thee willing to bee a fellow in my trauaile, so would I haue thee ready to be a follower of my counsaile: in the one thou shalt shew thy good will, in the other manifest thy wisedome. Wee are now sailing into an Iland of small compasse, as I gueesse by their Maps, but of great ciuility as I heare by their maners, which if it be so, it behoueth vs to be more inquisitiue of their conditions, then of their Country, and more carefull to marke the natures of their men, then curious to note the scituation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in aduise how to behaue our selues when wee come to shore: for greater daunger is there to arriue in a strange Country where the inhabitants be politick, then to be tossed with the troublesome waues, where the Mariners be vnskilfull. Fortune guideth men in the rough Sea, but wisedome ruleth them in a strange Land.

If trauailers in this our age, were as wary of their conditions, as they be venterous of their bodies, or as willing to reape profit by their paines, as they are to endure perill for their pleasure, they would either prefer their owne soyle before a strange land, or good

counsaile before their owne conceit. But as the young Scholler in Athens, went to heare Demosthenes eloquence at Corinth, and was intangled with Lais beauty: so most of our trauailers which pretend to get a smack of strange language to sharpen their wits, are infected with vanity in following their wils. Danger and delight grow both vpon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one border. Seeing then my good Philautus, that we are not to conquer wild beasts by fight, but to confer with wise men by policy, we ought to take greater heede that we be not intrapped in folly, then feare to be subdued by force. And heere by the way it shall not be amisse, as well to driue away the tediousnes of time, as to delight our selues with talk, to reherse an old Treatise of an ancient Hermit, who meeting with a Pilgrime at his Cell, vttered a strange and delightfull Tale: which if thou Philautus art disposed to heare, and these present attentiue to haue, I will spend some time about it, knowing it both fit for vs that be trauailers to learne wit, and not vnfit for those that be Merchants to get wealth.

Philautus, although the stumps of loue so sticked in his minde, that he rather wished to heare an Elegie in Ouid, then the tale of an Hermit: yet was he willing to lend his eare to his friend, who had left his heart with his Ladie. For you shall vnderstand, that Philautus hauing read the cooling carde which Euphues sent him, sought rather to answere it, then allow it. And I doubt not but if Philautus fall into his olde vaine in England, you shall heare of his newe vrnise in Italy. And although some shall thinke it impertinent to the History, they shall not finde it repugnant, no more then in one Nosegay to set two flowers, or in one counterfeite two colours, which bringeth more delight then disliking. Philautus answered Euphues in this manner.

My good Euphues, I am as willing to heare thy tale, as I am to bee partaker of thy trauaile: yet I know not how it commeth to passe, that my eyes are either heauy against foule weather, or my head so drowsie against some ill newes, that this tale shall come in good time to bring me asleepe, and then shall I get no harme by the Hermite, though I get no good: the other

that

that were then in the Ship, flocked about Euphues, who began in this manner.

There dwelt sometimes in the Iland Scirum, an ancient Gentleman called Cassander, who aswell by his being a long gatherer, as his trade, being a lewd Usurer, waxed so wealthy, that hee was thought to haue almost all the money in that Country in his owne Coffers, being both aged and sickly, found such weaknesse in himselfe, that he thought Nature would yeeld to death, & Physick to his diseases. This gentleman had one only Son, who nothing resembled the Father eyther in fancy or fauour: which the olde man perceiuing, dissembled with him both in nature and honesty, whom he caused to be called vnto his bedde side, and the Chamber being voided, he brake with him in these termes.

Callimachus, (for so was he called) thou art too young to dye, and I too old to liue: yet as Nature must of necessitie pay her debt to Death: so must she also shew her deuotion to thee, whom I alone had to be the comfort of mine age, and whom alone I must leaue behinde me for to be the only maintainer of all my honour. If thou couldest aswell conceiue the care of a Father, as I can leauell at the nature of a childe, or were I as able to vtter mine affection towards a Sonne, as thou oughtest to shew thy duty to thy sire; then wouldest thou desire my life to enioy my counsel, and I should correct thy life to amend thy conditions: yet so tempered, as neyther rigour might detract any thing from affection in mee, or feare any whit from thee in dutie. But seeing my self so feeble that I cannot liue to be thy guide, I am resolued to giue thee such counsaile as may doo thee good: wherein I shal shew my care, and discharge my duty. My good Sonne, thou art to receiue by my death wealth, and by my counsaile wisedome, and I would thou wert as willing to imprint the one in thy heart, as thou wilt be ready to beare the other in thy purse: to be rich is the gift of Fortune, to be wise, the grace of God. Haue more mind on thy Bookes, then on thy bags, more desire of godlines then golde, greater affection to dye well, then to liue wantonly.

But as the Cipresse tree, ỹ more it is watered the more it withereth, and the oftner it is lopped, the sooner it dyeth: so vnbridled youth, the more it is by graue aduise counsailed, or due correction controlled,

controlled, the sooner it falleth to confusion, hating al reasons that would bring it from folly, as that tree doth all remedies that shold make it fertile.

Alas Callimachus, when wealth commeth into the handes of youth before they can vse it, then fall they to all disorder that may be, tedding that with a forke in one yeere, which was not gathered with a rake in twenty. But why discourse I with thee of worldlie affaires, being my selfe going to heauen? Heere Callimachus, take the key of yonder great barred Chest, where thou shalt finde such store of wealth, that if thou vse it with discretiõ, thou shalt become the onely rich man of the world. Thus turning him on the left side, with a deep sigh and pittifull groane, gaue vp the ghost.

Callimachus, hauing more minde to looke to the locke, then for a shrouding sheet, the breath being scarce out of his Fathers mouth, and his body yet panting with beate, opened the Chest, where he found nothing but a Letter written very faire, sealed vp with his signet at armes, with this superscription;

In finding nothing, thou shalt gaine al things.

Callimachus, although he were abashed at the sight of the emptie Chest, yet hoping this Letter wold direct him to the golden Mine, he boldly opened it, the contents whereof followed in these termes.

VVIsedom is great wealth, sparing is good getting, thrift consisteth not in gold, but grace. It is better to die without money, then to liue without modestie. Put no more cloathes on thy backe, then will expell cold, neither any more meate in thy bellie, then may quench hunger. Vse not change in attyre, nor varietie in thy dyet, the one bringeth pride, the other surfets. Each vaine, voide of pietie: both costly, wide of profit.

Goe to bedde with the Lambe, and rise with the Larke: Late watching in the night breedeth vnquiet: and long sleeping in the day, vngodlinesse: Fly both, this as vnwholsome, that as vnhonest. Enter not into bands, no not for thy best friends: hee that payeth another mans debts, seeketh his own decay, it is as rare to see a rich surety, as a black Swan, and he that lendeth to all that will borrow,

row, sheweth great good will, but little wit. Lend not a peny without a pawne, for that will be a good gage to borrow. Be not hastie to marry: it is better to haue one plough going, then two Cradels: & more profit to haue a barne filled, then a bed. But if thou canst not liue chastly, choose such a one, as may be more commended for humilitie, then beauty. A good huswife is a great patrimony, and she is most honourable that is most honest. If thou desire to be old, beware of too much wine. If to bee wealthy, take heede of many women. If to be rich, shunne playing at games. Long quaffing maketh a short life: Fond lust causeth dry bones: and lewd pastimes naked purses. Let the cooke be thy Physition, & the shambles thy Apothecaries shop: Hee that for euery qualme will take a receipt, and cannot make two meales, vnlesse Galen bee his Gods good: shall bee sure to make the Physition rich, and himselfe a begger: his body will neuer be without diseases, and his purse euer without money.

Bee not too lauish in giuing almes, the charities of this country is, God helpe thee: and the curtesie, I haue the best wine in the towne for you.

Liue in the Country, not in the Court, where neither grasse will grow, nor molle cleaue to thy heeles.

Thus hast thou, if thou canst vse it, the whole wealth of the world, & hee that cannot follow good counsaile, neuer can get cõmoditie. I leaue thee more then my father left mee, for he dying, gaue mee great wealth, without care how I might keepe it: and I giue thee good counsaile, with all meanes how to get riches. And no doubt, what so is gotten with wit, will be kept with warinesse, and increased with wisedome.

God blesse thee, and I blesse thee: and as I render thy saketie, so God deale with my soule.

Callimachus was strooken into such a maze at this his Fathers last Will, that he had almost lost his former wit: and beeing in an extreame rage, renting his clothes & tearing his haire, hee vttered these words;

Is this the nature of a Father to deceiue his Sonne, or the part of crabbed age, to delude credulous youth? Is the death

bed, which ought to be the end of deuotion, become the beginning of deceit? ah Cassander, friend I cannot tearme thee, seeing thee so vnkind, & father I will not call thee, whom I finde so vnnaturall.

Who so shal heare of this vngratefulnes, will rather lament thy dealing then thy death, & marualle that a man affected outwardly with such great grauity, should inwardly be infected with so great guile. Shall I then shew the duty of a childe, when thou hast forgotten the nature of a Father? No, no, for as the Torch turned downeward, is extinguished with the selfe same Wax, which was the cause of his light: so nature turned to vnkindnes, is quenched by those meanes it should bee kindled, leauing no braunch of loue, where it found no roote of humanitie. Thou hast carryed to thy graue more gray haires, then peeres: & yet more peeres then vertues. Couldst thou vnder the image of so precise holinesse, harbour the expresse patterne of barbarous cruelties? I see now, that as the canker sooner entereth into the white Rose, so corruption doth easily creepe into the white head. Would Callimachus could as well digest thy malice with patience, as thou didst disguise it w craft, or would I might eyther bury my care with thy carkasse, or that thou hadst ended thy defame with thy death. But as the hearbe Moly hath a flower as white as Snow, and a roote as black as Inke, so age hath a white head, shewing pitty, but a blacke hart swelling with mischiefe. Whereby I see that olde men are not vnlike vnto the olde Trees, whose barkes seeme to bee sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but because thou hast liued so long. neither do I weepe to see thee departe without breath, but to find thee without money. In stead of coine thou hast left me counsaile. O politike old man, didst thou learne by experience, ỹ an edge can be any thing worth if it haue nothing to cut? or that Miners could worke without mettals, or wisedom thriue wout wherewith? What auaileth it to be a cunning Lapidary, and haue no stones? or a skilful pylot, & haue no ship? or a thrifty mā, & haue no money? wisedome hath no print, counsaile is no coyner. He that in these daies seeketh to get wealth by wit wout friends, is like vnto him that thinketh to buy meat in ỹ market for honesty, without mony: which thriueth on either side so well, ỹ the one hath a witty head,

and

and an empty purse, the other a godly minde, and an empty belly.

Yea, such a world it is, the Gods can do nothing without gold, & who of more might? nor Princes any thing without gifts, & who of more Maiesty? nor Philosophers any thing without gilt, and who of more wisedome? For as among the Egyptians, there was no man esteemed happy, y had not a beast full of spots, so amongst vs there is none accounted wise, that hath not his purse full of gold. And hadst thou not loued money so wel, thou wouldest neuer haue liued so warily, and dyed so wickedly, who either burying thy treasure, doost hope to meete it in Hell, or borrowing it of the deuill, hast rendered him the whole: the interest whereof, I feare me, commeth to no lesse then the price of thy soule.

But whether art thou carried Callimachus? rage can neither reuoke thy Fathers life, nor recouer his treasure. Let it suffice thee that he was vnkinde, and thou vnfortunate: that he is dead & heareth thee not, that thou art aliue and profitest nothing.

But what? did my Father thinke, that too much wealth would make me proude, & feared not too great miserie would make mee desperate? Whiles hee was beginning afresh to renue his complaints, and reuile his parents, his kinsfolke assembled, who causes him to bridle his lauish tongue, although they marualled at his pitious tale. For it was well knowne to them all, that Cassander had more money then halfe the Country, and loued Callimachus better then his owne selfe.

Callimachus by the importunity of his allies, repressed his rage, setting order for all things requisite for his Fathers Funerals, who being brought with due reuerence vnto the graue, he returned home, making a short Inuentorie to his Fathers long Will. And hauing made ready money of such moueables as were in his house, put both them and his house into his purse, resoluing now with himselfe in this extreamity, eyther with the hazard of his labour to gaine wealth, or by misfortune to seeke death, accounting it as great shame to liue without trauaile, as griefe to be left wõut treasure. And although he was earnestly entreated, as wel by good prayers as gẽtle perswasions, to weane himself frõ so desolat, or rather desperate life, he wold not harken either to his owne cõmodities or counsailes: for seeing (said he) I am left heire to al the world,

I meane to execute my authoritie, and to claime my landes in all places of the world. Who now so rich as Callimachus? who had as many reuenewes euery where as in his owne countrey. Thus being in a readines to depart, apparailed in all colours, as one fit for all companies, and willing to see all countryes, iourned three or foure daies very deuoutlie like a Pilgrime, who straying out of his pathway, & somewhat wearie, not vsed to such day labours, rested himselfe vpon the side of a siluer streame, euen almoste in the grisping of the Euening: where thinking to steale a nappe, began to cloase his eyes.

As hee thus lay betweene slumbring and waking, he heard one cough piteously, which caused him to start, and seeing no creature, he searched diligently in euery bush, and vnder euery shrub, at the last he lighted on a little Cane, where thrusting in his head, more bold than wise, he espied an olde man clad all in gray, with a head as white as Alablaster, his hoarie beard hanging downe welneere to his knees, with him no earthly creature, sauing onely a Mouse sleeping in a Cats eare.

Ouer the fire this good olde man sate, leaning his head to look into a little earthen vessell which stood by him. Callimachus delighted more then abashed at this strange sight, thought to see the maner of his hoast, before he would be his guest.

This old man immediatly tooke out of his pot certaine rootes, on the which he fedde hungerly, hauing no other drinke then faire water. But that which was most of all to be considered & noted, the mouse & the Cat fell to their victuals, being such reliques as the olde man had left, yea, and that so louingly, as one would haue thought them both maried, iudging the Mouse to bee verie wild, or the Cat very tame.

Callimachus could not refraine laughter, to behold the solemne Feast, at the noise whereof, the old man arose, and demaunded who was there: vnto whom Callimachus answered: Father, one that wisheth thee both greater cheere, & better seruants: vnto whom he replyed, shoaring vp his eyes, By Jis son, I account the cheere good which maintaineth helth, & the seruants honest, who I finde faithfull. And if thou neither think scorne of my company nor my cell, enter & welcome: the which offer Callimachus accepted with great

thankes

shankes, who thought his lodging would be better then his Supper. The next morning, the old man being very inquisitive of Callimachus what he was, where he dwelt, & whether hee would, Callimachus discoursed with him in particulers, as before, touching his fathers death & despite, against whom hee vttered so many bitter and burning words, as the old Hermits eares glowed to heare them, and my tongue would bitter if I should vtter them.

Nor ouer be added that he was determined to seeke aduentures in strange lands, & either to fetch the golden fleece by trauaile, or sustaine the force of fortune by his owne wilfull folly.

Now *Philautus*, thou shalt vnderstand that this olde Hermite, which was named also Cassander, was brother to Callimachus father, and vncle to Callimachus, vnto whom Cassander had before his death conueied the summe of ten thousand pound, to the vse of his sonne in his greatest extreamity and necessity, knowing, or at the least foreseeing, that his yong Colt would neuer beare a white mouth without a hard bridle. Also he assured himselfe that his brother so little tendered money, being a professed Hermit, & so much tendered and esteemed Callimachus, beeing his neere kinsman, as he put no doubt to stand to his deuotion.

Cassander this old Hermit, hearing it to be Callimachus his nephew, & vnderstanding of the death of his brother, dissembled his griefe, although he were glad to see things happen out so well, and determined with himselfe to make a coste of his yong nephew, vntill he had bought wit with the price of woe, wherefore hee assayed first to stay him from trauaile, and to take some other course more fit for a gentleman. And to the intent, said he, that I may perswade thee, giue eare to my tale. And this is the tale Philautus that I promised thee, which the Hermit sitting now in the Sunne, began to vtter to Callimachus.

WHē I was yōg as now thou art, I neuer thought to be old, as now I am: which caused lusty blood to attempt those things in youth, which aking bones haue repented in age. I had one only brother which also bore my name, being both borne at one time as twins, but so farre disagreeing in nature, as had not as well the respect of the last time, as also the certainty and assurance of our mothers fidelitie, perswaded the worlde wee had one Father: it

would very hardly haue been thought, that two contrary opposites could well haue been tyed in one bondage, or issued from one loynes. Yet as one of one & the self same roote, commeth as well the wilde Olyue, as the sweet, and as the Palme Persian Fig-tree beareth as well Apples as Figges: so our mother thrust into the world at one time, the blossoms of grauitie and lightenesse. Wee were nursed both without teares, where my brother sucked a desire of thrift, and I of sport: which euidently sheweth, that as the breath of the Lyon engendreth as well the Serpent as the Ant, and as the self same deaw, forceth the earth to yeelde both the darnel & wheat, or as the Easterly wind maketh the blossoms to blast, & the buds to blow, so one wombe nourisheth contrary wits, & one milk, diuers manners: which argueth something in Nature, I know not what, to be maruaylous, I dare not say monstrous.

As we grew olde in yeeres, so began we to be more opposite in opinions: hee graue, I gamesome: hee studious, I careles: hee without mirth, and I without modestie. And verily had wee resembled each other as liuely in fauour, as we did in fancy, or disagreed as much in shape, as we did in sense, I know not what Dedalus would haue made a Labyrinth for such monsters, or what Apelles could haue coloured such mishaps. But as the Painter Timantes could in no way expresse the griefe of Agamemnon, who saw his onely daughter sacrificed, and therefore drew him with a vaile ouer his face, whereby one might better conceiue his anguish, then he colour it: so some Timantes seeing vs, would be constrained with a Curtaine to shadow that deformitie, which no counterfait could portray liuely. But Nature recompensed the dissimilitude of mindes, with a sympathy of bodies, for wee were in all parts one so like the other, that it was hard to distinguish eyther in speech, countenance, or height, one from the other, sauing that either carried the motion of his minde in his maners, & that the affects of the hart were bewrayed by ỹ eyes, which made vs knowne manifestly. For as two Rubies be they neuer so like, yet if they bee brought together, one staineth the other, so we being close one to ỹ other, it was easie to imagine by the face, whose vertue deserued most fauour: for I could neuer see my brother, but his grauity would make me blush, which caused mee to resemble the Thrush,

who

who neuer singeth in the company of the Nightingale. For whilst my brother was in presence, I durst not presume to talk, least his wisedome might haue cheched my wilfulnes. Much like to Rosius, who was alwaies dumb when he dyned with Cato. Our Father being on his death bed, knew not whom to name his heire. Being both of one age: to make both, would breed as he thought vnquiet: to appoint but one, wherein hee knew Nature to bee equall: were to haue no heire: to impart more to the one then to the other, were partialitie: to disherit me of his wealth, whom nature had disherited of wisedome, were against reason: to barre my brother from gold, whom God seemed to endue with grace, were flat impietie: yet calling vs before him, he uttered with watry eyes these words.

WEre it not my Sons, that Nature worketh more in me, then iustice, I should disherite one of you, who promiseth by his follie to spend all, and leaue the other nothing, whose wisedom seemeth to purchase all things. But I well know that a bitter roote is amended with a sweet graft, & crooked trees prooue goos Cammocks, and wilde Grapes make pleasant Wine. Which perswadeth me that thou (pointing to me) wilt in age repent thy youthlie affections, and learne to dye as well, as thou hast liued wantonly. As for thee, (laying his hand vpon my brothers head) although I see more then commonly in any of thy yeeres, yet knowing that those that giue themselues to be bookish, are oftentimes so blockish, that they forget their rest (whereby the olde saw is verified, that the greatest Clarks are not the wisest men who dig the roote & others gather the fruite) I am determined to helpe thee forward, least hauing nothing, thou desire nothing, and so be accounted as no body. He hauing thus said, called for two bagges, the one full of golde, the other stuft with writings, & calling them both vnto vs, said thus: There my sonnes, deuide all, so betweene you it shall bee well agreed, and so rendred vp his ghost with a pitifull groane.

My brother, as one that knew his owne good & my humor, gaue me leaue to choose which bagge I liked: at the choyce, I made no great curiositie, but snatching the gold let goe the writings, which were as I knew, Euidences for land, Obligations for debt, to heauy

for

for me to enery, who determined (as now thou doost Callimachus) to seeke aduentures. My purse now swelling with a tympany, I thought to search all Countries for a remedie, and sent many golden Angels into euery quarter of the world, which neuer brought newes againe to their Maister, deeing eyther soared into heauen where I cannot fetch thē, or sunk into hell for pride, where I meane not to follow them. This life I continued the space of fourteene yeeres, vntil I had visited & viewed euery country, and was a stranger in mine owne: but finding no treasure to bee wrapped in trauell, I returned with more vices, thē I went forth with pence; yet with so good a grace, as I was able to shine both by experience & authority: the one framing me to the one, & the countries to the other. There was no crime so barbarous, no murder so bloudy, no oath so blasphemous, no vice so execrable, but ỳ I could readily recite where I learned it, & by roate repeat the particular crime of euery particular cōtry, citie, towne, village, house, or chaber. If I met with one of Cæsars, I was ready to lye with him for the whetstone. If with a Grecian, I could dissemble with Sybon: If with a Frenchman, I could court it with the Italian, carouse with the Dutchman, I learned all kindes of ppysons, yea, such as were for the Popes holinesse. In Ægypt I worshipped their spotted God at Memphis, in Turky the Mahomet in Rome their Masse: which gaue me not onely a remission for my sinnes past without penance, but also a remmission to sinne euer after without preiudice. There was no fashion but fitted my backe, no fancy, but serued my turne. But now my barrell of golde which prooued shrunck, Loue began to set a tyll, which in short time came from the lees that the deuill daunced in the bottome, where he found neuer a crosse. It were too tedious to vtter my whole life in this my pilgrimage, the remembrance whereof doth nothing but double my repentaunce. Then to grow to an ende, I seeing my money wasted, my apparell worne, my minde inherted with as many vices, as my body with diseases, and my bodie with more maladies, then the Leopard with markes: hauing nothing for amends but a fewe broken languages, which serued me in no more stead, then to see one meat serued in diuers dishes: I thought it best to returne into my native soile: where finding my brother as farre now to exceed others in wealth, as he did in wit, and that he

had

had gained more by thrift, then I could spend by pride, neyther enuied his estate, nor pitied mine owne: but opened ỳ whole course of my youth, not thinking thereby to recouer that of him by request, which I had lost my self by riot. For calling in my minde the miserie of the world, with the mischiefes of my life, I determined frō that vnto my liues end, to lead a solitarie life in this caue, which I haue done the tearme of full forty winters: from whence, neither the earnest intreatie of my brother, nor the vaine pleasures of the world could draw me, neither shal any thing but death.

Then my good Callimachus, record with thy self the inconueniences that come by trauailing, when on the Seas euery storme shall threaten death, & euery calme a daunger, when either thou shalt be cōpelled to bord others as a pirate, or feare to be borded of others as a Marchant: when at al times thou must haue the backe of an Asse to beare all, & the snout of a Swine to say nothing, thy hand on thy cappe, to shewe reuerence to euery rascall, thy purse open to be prodigall to euery Booze, thy sword in thy sheath, not once daring either to strike or ward, which maketh me thinke, that trauailers are not onely framed not to commit iniuries, but also to take them. Learn Callimachus of ỳ bird Acanthis, who being bred in the thistles, will lye in the thistles, & of the grashopper, who being sprung of the grasse, wil rather dye then depart frō the grasse. I am of this minde with Homer, that as the snaile that crept out of her shel, was turned eftsoones into a Toad, & therby was forced to make a stoole to sit on, disdaining her owne house: so the trauailer that straggleth from his owne countrie, is in short time transformed into so monstrous a shape, that he is faine to alter his māsion with his manners, & to liue where he can, not where he wold. What did Vlisses with in the midst of all his trauailing, but onely to see the smoke of his owne chimney? Did not all the Romaines say, that he ỳ wandered, did nothing else but heap sorrowes to his friends, & shame to himself: & resembled those that seeking to light a linke, quenched a lampe, imitating the barbarous Gothes, who thought the rootes in Alexandria, sweeter then the Reisons in Barbary. In my opinion it is a homely kind of dealing, to preferre the curtesie of those hee neuer knew, before the honesty of those among whom he was borne: he that cannot liue with a groat in his owne

Countrey, shall neuer inioy a Penny in another nation.

Little dost thou knowe Callimachus, wō what wood trauailers are warmed, who must sleepe with their eyes open, least they bee slaine in their beds, and wake with their eyes shut, least they be suspected in their lookes: & eate with their mouthes close, least they bee poisoned wō their meates. Where, if they ware wealthy, they shall bee enuied, not loued: If poore, punished, not pitied: if wise, accounted espialls, if foolish, made drudges. Euery Gentelman will bee their peere, though they bee noble, & euery peasant their Lord if they be gentle. He therefore that leaueth his owne house to seeke aduentures, is like the Quaile that forsaketh the Wallowes to eate Hemlocke, or the Flie that shunneth the Rose, to light in a Cowshard.

No Callimachus, ther wil no mosse stick to the stone of Sisiphus, no grasse hang on the heeles of Mercurie, no butter cleaue on the bread of a trauailer. For as the Eagle at euery flight loseth a feather, which maketh hir bauld in her age: so the Trauailer in euery countrie loseth some fleece, which maketh him a beggar in his youth, by buying that with a pound, which he can not sell again for a penny, Repentance. But why goe I about to dissuade thee from that, which I my self followed, or to perswade thee to ỹ which thou thy selfe flyest? my gray haires are Like vnto a white Frost, thy redde blood not vnlike vnto hotte fire: so that it cannot bee, that eyther thou shouldest follow my counsaile, or I allow thy conditions: such a quarrell hath there alwaies been betweene the graue and the cradle, that he that is young, thinketh the old man fond, and the old knoweth the young man to be a foole. But Callimachus, for the towardnesse I see in thee, I must needs loue thee, and for thy frowardnesse, of force counsaile thee, and doe in the same sort as Phœbus did the daring boy Phaeton. Thou goest about a great matter, neither fitte for thy yeers being very young, nor thy profit being left so poore, that desirest that which thou knowest not, neither can any perswade that which thou seemest to promise. If thou couet to trauaile strange cōtries, search ỹ Maps there shalt thou see much, with great pleasure & small pains: if to be cōuersant in all courts, read histories, where thou shalt vnderstand both what the men haue beene, and what their manners are; & me thinketh ther must be much delight, when ther is no danger.

And

And if thou haue any care either of the greene bud, which ſpringeth out of the tender ſtalke, or the timely fruit which is to grow of ſo good a roote, ſeeke to kill the one, or haſten the other: but let time ſo worke, that grafts may be gathered on ẏ tree, rather than ſticks to burne. And ſo I leaue thee, not to thy ſelfe, but to him ẏ made thee, who guide thee with his grace, whether thou goeſt as thou wouldeſt, or tarry at home as thou ſhouldeſt.

Callimachus obſtinate in his fond conceit, was ſo farre from being perſwaded by this old Hermit, that he rather made it a greater occaſion of his pilgrimage, & with an anſwere betweene ſcorning and reaſoning, he replied thus.

Father or friend (I know not verie well how to tearme you) I haue beene as attentiue to heare your good diſcourſe, as you were willing to vtter it: yet me thinketh you deale marualouſly with youth, in ſeeking by ſage couſaile to put gray hairs on their chins, before nature hath giuen them almoſt any haires on their heades: wherin you haue gone ſo farre, ẏ in my opinion your labour had beene better ſpent, in trauailing where you haue not liued than in talking where you cannot be beleeued. You haue bin a trauailer, & taſted nothing but ſowre, therefore whoſoeuer trauaileth, ſhall eate of the ſame ſauce: an argument is this, that your fortune was ill, not ẏ others ſhould be as bad, and a warning to make you wiſe, not a warning to proone others vnfortunate. Shal a ſouldier that hath receiued a ſkar in the battaile, giue out that all warriours ſhall be maimed: or the Marchant that hath loſt by the ſeas, bee a cauſe that no other ſhould venture: or a trauailer that hath ſuſtained harme by ſiniſter fortune, or been infected by his owne follie, diſſwade al gentlemen to reſt at their owne home, till they come to their long home? Why then let all men abſtaine from wine, becauſe it made Alexander tipſie, let no man loue a woman for that Tarquine was baniſhed: let not a wiſe man plaie at all, for that a foole hath loſt al: which in my minde would make ſuch melodie, ẏ we ſhould be inforced to leaue things that were beſt, for leaſt they may be bad; and that were as fond, as not to cut ones meate wᵗ that knife ẏ another hath cut his finger. Things are not to be iudged by the euent but by ẏ end, nor trauailing to be condēned by yours or manies vnluckie ſucceſſe, but by ẏ common & moſt

approoued wisedome of those that can better shew what it is then I, and will better speake of it then you doe.

Where you alledge Vlisses, that hee desired nothing so much as to see the smoke of Ithaca, it was not because hs loued not to trauell, but that he longed to see his wife after his trauel: & greater cõmendation brought his trauell to him then his wit: the one taught but to speake, the other what hee should speake. And in this you turne the point of your owne bodkin into your owne bosome. Vlisses was no lesse esteemed for knowledge hee had of other Countries, then for the reuenewes he had in his own, & where in the end you seeme to referre mee to the viewing of Maps, I was neuer of the mind, to make my ship in a painters shop: which is like those ẏ haue great skill in a woodden Globe, but neuer beholde the sky. And he that seeketh to be a cunning trauailer by seeing the Maps, & an expert Astronomer, by turning the Globe, may be an Apprentise for Apelles, but no Page for Vlisses.

Another reason you bring, that trauailing is costly, I speak for my self: he that hath little to spend, hath not much to loose, & he that hath nothing in his owne country, cannot haue lesse in any.

Would you haue me spend the flower of my youth, as you do the withered race of your age? Can the faire bud of youth creep into the ground, as it were frost-bitten? No father Hermit, I am of Alexanders mind, if there were as many worlds, as there be cities in the world, I would neuer leaue vntill I had seene all the worlds, & each citie in euery world. Therefore to be short, nothing shall alter my mind, neither penny, nor Pater noster.

This old man seeing him so resolute, resolued to let him depart, and gaue him this farewell.

My good son, though thou wilt not suffer me to perswade thee, yet shalt thou not let me to pitty thee, yea & to pray for thee: but the time will come, when comming home by weeping crosse, thou shalt confesse that it is better to be at home in the cane of an Hermit, then abroad in the Court of an Emperour, & that a crust with quietnes, shall be better then Quailes with vnrest.

And to ẏ end thou maist proue my sayings as true, as I know thy self to be wilful, take the paines to returne to this poore cel, where thy fare shall be amended, if thou amend thy fault, and so farewell.

Callimachus

Callimachus curteouſlie tooke his leaue, and went his way: but we wil not leaue him vntil we haue him againe at the Cell, where we found him.

Now Philautus and gentlemen all, ſuppoſe that Callimachus had as ill fortune as euer had any, his mind infected with his body, his time conſumed with his treaſure: nothing won, but that he cannot looſe though he wold, Miſery. You muſt imagine (becauſe it were too long to tel all his iourney) that he was ſea ſick, as thou beginneſt to be Philautus, that he hardly eſcaped death, that he endured hunger & cold, heate without drinke, ý he was intangled with women, intrapped, deceiued, that euery ſtoole he ſate on, was penſileſſe bench, that his roabes were ragges, that he had as much need of a chirurgion as a Phyſition, & that thus he came home to the Cel, and with ſhame and ſorrow began to ſay as followeth.

IF I haue too late, yet at length, ý in age there is a certaine foreſight which youth cannot ſearch, & a kinde of experience, vnto which vnripened yeres cannot come, ſo that I muſt of neceſſitie confeſſe, that youth neuer reigneth well, but when age holdeth the bridle: you ſee (my good father) what I would ſay by outward ſhew, & I need not tel before I haue tryed, becauſe before you told me I ſhold find it: this I ſay, ý whatſoeuer miſerie happened either to you or any, the ſame hath chanced to me alone, I can ſay no more, I haue tried no leſſe. The old Hermit glad to ſee this ragged Colt returned, yet grieued to ſee him ſo tormented, thought not to adde ſower words to augment his ſharpe woes, but taking him by the hand & ſitting downe, began after a ſolemne maner from the beginning to the end, to diſcourſe with him of his fathers affaires, euē after the ſort that I before rehearſed, & deliuered vnto him his mony, thinking now that miſerie would make him thriftie, deſiring alſo that as wel for the honour of his fathers houſe, as his owne credit, hee would returne againe to the Iland, and there be a comforte to his friends, and a releiſe to his poore neighbors, which would be more worth then his wealth, and a fulfilling of his Fathers laſt wil.

Callimachus, not a little pleaſed with this tale, & I think not much diſpleaſed with the gold, gaue ſuch thanks as to ſuch a friend appertained, & following the counſail of his vncle, which euer af-

ter he obeyed as a commandement, hee came to his owne house, lined long with great wealth, and as much worship as any one in Scyrum, and whether hee be now liuing I know not: but whether he be or not, it skilleth not.

Now Philautus, I haue told this tale to this ende, not that I thinke trauailing to bee ill, if it bee vsed well, but that such aduise bee taken, that the horse carry not his owne bridle, nor youth rule himselfe in his owne conceites. Besides that, such places are to be chosen, wherin to inhabite, that are as commendable for vertue, as buildings: where the maners are more to bee marked, than the men seen. And this was my whole drift, either neuer to trauell, or so to trauell, that although the purse bee weakened, ỳ mind may bee strengthened. For not hee that hath seen most countries is most to be esteemed, but he that learned best conditions: for not so much are the situation of the places to be noted, as the vertues of the persons. Which is contrary to the common practise of our trauailers, who goe either for gaine, and returne without knowledge, or for fashion sake, and come home without pietie, whose estates are as much to be lamented, as their follies are to be laughed at: this causeth youth spend their golden time without either praise or profit, pretending a desire of learning, when they onely follow loytering. But I hope our trauaile shall be better imployed, seeing vertue is the white we shoote at, not vanity: neither the English tongue (which is as I haue heard almost barbarous) but the English manners, which as I think are most precise. And to thee Philautus I beginne to addresse my speech, hauing made an ende of my Hermits tale, and if these few precepts I giue thee be obserued, then doubt not but wee both shall learne that wee best like. And these they are.

AT thy cõming into England bee not too inquisitiue of newes, neither curious of matters of state: in assemblies aske no question, eyther concerning maners, or men. Bee not too lauish of thy tongue, either in causes of weight, least thou shew thy selfe an espiall, or in wanton talke, least thou proone thy selfe a foole.

It is the nature of that Country to like straungers: euerie one that shaketh thee by the hand is not ioyned to thee in hearte. They thinke Italians wanton, and Grecians subtile: they will trust

truſt neither, they are ſo incredulus: but vndermine both, they are ſo wiſe. Be not quarrellous for euery light occaſion, they are impatient in their anger of any equall, readie to reuenge an iniury, but neuer wont to proffer any: they neuer fighte without prouoking, and once prouoked they neuer ceaſe.

Beware thou fall not into the ſnares of loue, the women there are wiſe, the men craftie: they will gather loue by thy lookes, & picke thy minde out of thy hands. It ſhall bee there better to beare what they ſay, than to ſpeake what thou thinkeſt: they haue long eares and ſhort tongues, quicke to heare, and ſlowe to vtter: broad eyes, & light fingers, ready to eſpy, and apte to ſtrike. Euery ſtraunger is a marke for them to ſhoot at: yet thus muſt I ſay, which in no Country I can tell the like, that it is as ſildome to ſee a ſtraunger abuſed there as it is rare to ſee any well vſed elſewhere, yet preſume not too much of the curteſies of them, for they differ in nature, ſome are hot, ſome cold, one ſimple, another wily: yet if thou vſe few words, and faire ſpeeches, thou ſhalt command them any thing thou ſtandeſt in need of.

Touching the ſituation of the ſoyle, I haue read in my ſtudie, which I partly beleeue (hauing no worſe author than Cæſar) yet at my comming, when I ſhall conferre the things I ſee, with thoſe I haue read, I will iudge accordingly. And thus haue I heard, that the inner parte of Britaine is inhabited by ſuch as were borne and bred in the Ile, and the Sea coaſt by ſuch as haue paſſed thither out of Belgicke to ſearch boates and to make war. The Country is maruelouſly repleniſhed with people, and there bee many buildings, almoſt like in faſhion to the buildings of Gallia, there is greate ſtore of cattell, the coyne they vſe, is eyther of Braſſe, or alſo rings of iron, ſiſed at a certaine weight in ſteade of Money. In the inner partes of the Realme groweth Tinne, and in the ſea coſt groweth iron. The Braſſe that they occupie is brought in frō beyond ſea. The aire is more temperate in thoſe places, than in France, and the cold leſſer. The Iland is in faſhion three cornered, whereof one ſide is towards France the one corner of this ſide which is Kent, where for the moſt part ſhippes arriue out of France, is in the Eaſt, and the other neathermoſt is toward the South: This ſide containeth about fiue hundreth miles,

miles. Another side lyeth toward Spaine, & the Sun going downe, on the which side is Ireland lesse then Britaine, as is supposed, by the one halfe: but the cut betweene them is like the distance that is betweene France & Britaine. In the midst of this course is an Iland called Man: the length of this side is, (according to the opinio of the inhabiters) seauen hundred miles. The third side is Northward, & against it lyeth no land, but the point of ỳ side butteth most vpon Germany. This they esteemed to be eight hundred miles lõg: & so the circuit of the whole Iland, is two thousand miles. Of al the inhabitants, of this Ile, the Kentishmen are the ciuilest, the which country marcheth altogether vpon the sea, & differeth not greatlie from the maner of France. They that dwell more in the heart of the realme sowe corne, but liue by milk & flesh, & cloath themselues in leather. Al the Britaines do dye thẽselues with woad, which setteth a blewish colour vpon them, & maketh them more terrible to behold in battaile. They weare their haire long, & shaue all parts of their body, sauing the head and the vpper lip. Diuers other vses & customs are among them, as I haue read Philautus: But whether these bee true or no, I will not say: for mee thinketh an Iland so well gouerned in peace then, & so famous in victories, so fertile in all respects, so wholsome & populous, must needes in the tearme of a thousand yeeres be much better, & I beleeue wee shall finde it such, as we neuer read the like of any, vntill we arriue there we will suspend our iudgements: yet do I meane at our returne from thence to draw the whole description of the land, the customes, the nature of the people, the state, the gouernment, & whatsoeuer deserueth either maruaile or commendation.

Philautus, not accustomed to those narrow Seas, was more ready to tell what wood the ship was made of, then to answere to Euphues discourse: yet betweene waking & winking, as one halfe sicke and somewhat sleepy, as came in his braines, answered thus. In faith Euphues thou hast told a long tale, the beginning I haue forgotten, ỳ middle I vnderstand not, & the end hangeth not together: therfore I cannot repeat it as I would, or delight in it as I ought: yet if at our arriual thou wilt renue thy tale, I will rubbe my memorie: in the meane season, would I were either againe in Italie, or now in England: I cannot brook these seas which prouoke my

my ſtomacke ſore, I haue an appetite, it were beſt for me to take a nap, for euerie word is brought forth with a nod. Euphues replied, I cannot tell Philautus whether the ſea make thee ſicke, or thee þ was borne of the Sea, if the firſt, thou haſt a queaſie ſtomacke: if the latter, a wanton deſire. I well beleeue thou remẽbrest nothing that may doe thee good, nor forgettest anie thing which cã do thee harme, making more of a ſore than of a plaiſter, & wiſhing rather to bee curſed then cured: wherein thou agreest with thoſe, which hauing taken a ſurfet, ſeeke the meanes rather to ſleepe than to purge, or thoſe that hauing the green ſickneſſe, and are brought to deaths dore, follow their owne humor, and refuſe the Phyſitions remedie. And ſuch Philautus is thy diſeaſe, who pining in thine owne follie chooſeſt rather to periſh in loue than to liue in wiſedome, but whatſoeuer be the cauſe, I wiſh the effect may anſwere my friendlie care: then doubtleſſe thou ſhalt neuer die being ſea ſicke, or doate being loue ſick. I would the ſea could as well purge thy minde of fond conceits, as thy bodie of groſſe humours. Thus ending Philautus again began to vrge.

Without doubt Euphues thou doeſt me wrong, in ſeeking a ſkar in a ſmooth ſkin, thinking to ſtop a vaine where none is opened, and to caſt loue in my teeth, which I haue alreadie ſpit out of my mouth, which I muſt needes thinke proceedeth rather for lacke of matter, than anie good meaning, elſe wouldeſt thou neuer harpe on that ſtring which is burſt in my heart, and yet ever ſounding in thy eares. Thou art like thoſe that procure one to take Phyſick before hee bee ſicke, and to applie a ſeare cloth to his bodie when he feeleth no ache, or a vomit for his ſurfet, when his ſtomacke is emptie. If euer I fall to mine old diaſſe, I muſt put thee in the fault that talkeſt of it, ſeeing thou didſt put me in the minde to think of it, whereby thou ſeemeſt to blowe the cole which thou wouldeſt quench, ſetting keen edge where thou deſireſt to haue a ſharp point, imping a feather to make me flie, where thou oughteſt rather to cut my wing for feare of ſoaring.

Lucilla is dead, and ſhe vppon whom I gueſſe thou harpeſt is forgotten, the one not to be redeemed, the other not to be thought on. Then good Euphues wring not a horſe on the withers with a falſe ſaddle, neither imagine what I am by my thoughts, but by mine

owne doings: so shalt thou haue mee both willing to follow good counsaile, & able hereafter to giue thee comfort. And so I rest halfe sleepie with the seas.

With this answer Euphues held himselfe content but as much wearie with talke as the other was with trauaile, made a pillowe of his hand, & there let them both sleepe their fill, and dreame with their fantasie, vntill either a storme cause them to wake, or their hard beds, or their iourneyes end.

Thus for the space of an eight weekes Euphues & Philautus sailes on the seas, from the first shipping, betweene whome diuers speeches were vttered, which to recite were nothing necessarie in this place, & weighing the circumstances scarce expedient: what tempestes they endured, what strange sight in the Element, what monstrous Fishes were seene, how often they were in daunger of drowning, in feare of boording, how wearie, how sick, how angry, it were tedious to write, for that whosoeuer hath reade of trauailing, or hath himselfe vsed it, can sufficiently gueesse what is to bee said. And thus I leaue to the iudgement of those that in the like iourney haue spent their time from Naples to England, for if I should faine more then others haue tried, I might be thought too Poeticall, if lesse, partiall.

Therefore I omit the wonders, the Rockes, the Markes, the gulfes, and whatsoeuer they passed or saw, least I should trouble diuerse w̄ things they know, or may shame my selfe with thinges I know not.

Let this suffice, that they are safelie come within a ken of Douer, which the Master espying with a cheerefull voice, waking them, began to vtter these words vnto them.

Gentlemen and friends, the longest summers day hath his euening. Vlisses arriueth at last, and rough windes in time bring the Ship to safe Road. Wee are now within foure hours sayling of the Hauen, & as you will thinke, of an earthly Heauen. Yonder white Cliffes which easily you may perceiue, are Douer hilles, whereunto is adioyning a strong & famous Castle, into the which Iulius Cæsar did enter, where you shall view many goodly monuments, both strange and auncient.

Therefore pull vp your hearts, this merrie wind will immediatly bring

bring vs to an easie baite.

Philautus was glad he slept so long, and was awaked in so good time, seeing as wearie of the Seas, as hee that neuer vsed them.

Euphues not sorrowfull of this good newes, began to shake his eares, & was soone apparelled. To make short, the windes were so fauourable, the Marriners so skilfull, the way so short, that I feare me they will land, before I can describe the manner how, and therefore suppose them now in Douer Towne, in the noble Isle of England, somewhat benighted, & more apt to sleepe than sup, yet for maners sake they entertained their Maister, and the rest of the Marchants & mariners, where hauing in due time both restored their trauailes past, and ended their repast, euery one went to his lodging, where I will leaue them soundly sleeping, vntill the next day.

The next day they spent in viewing the castle of Douer, the Pire, the Cliffes, the Roade, & Towne, receiuing as much pleasure by the sight of ancient monuments, as by their curteous entertainment, no lesse praising the persons for their good mindes, than the place for their goodly buildings: & in this sort they refreshed themselues three or foure daies, vntill they had digested the Seas, and recouered againe their healthes, yet so warily they behaued themselues as they were neuer heard, either to enquire of any newes, or point at any Fortresse, beholding the Bulwarkes with a sleight and careless regarde, but the other places of peace with admiration.

Follie it were to shew what they sawe, seeing hereafter in the description of England it shall most manifestly appeare.

But I will set them forwarde in their iourney, where now within this two houres wee shall finde them in Canterburie.

Trauailing thus like two Pilgrimes, they thought it most necessarie to direct their steps towardes London, which they hearde was the most royal seate of the Queene of England. But first they came to Canterburie, an olde Citie somewhat decaied, yet beautifull to beeholde, most famous for a Cathedrall Church, the verie Paiestie whereof strooke them into a maze, where they sawe

many monuments, and heard tell of greater than either they euer sawe, or easily coulde beleeue. After they had gone long, seeing themselues almost benighted, determined to make the next house: their Inne, and espying in their way euen at hand, a verie pleasant garden, drew neere, where they sawe a comely old man, as busie as a Bee, among his Bees, whose countenance bewraied his conditions: this auncient Father, Euphues greeted in this maner.

FAther, if the curtesie of England be answerable to the custome of Pilgrimes, then will the nature of the countrey excuse the boldnesse of straungers: our request is to haue such entertainment being almost tired with trauaile, not as diuers haue for acquaintance, but as all men haue for their mony, which curtesie if you graunt, we will euer remaine in your debt, although euery way discharge our due: rather wee are importunate for that wee are no lesse delighted with the pleasures of your garden, then y sight of your grauitie. Vnto whom the old man said.

GEntlemen, you are no lesse I perceiue by your maners, and you can bee no more being but men, I am neither so barbarous to mislike your request, nor so suspicious to mistrust your truthes; although it be no lesse perilous to be secure, than preuish to bee curious. I keepe no victualing, yet is mine house an Inne, and I am hoast for euery honest man, so farre as they with curtesie will, and I may with abilitie. Your entertainement shall bee as small for cheare, as your acquaintance is for time, yet in my house you may happilie find some one thing cleanly, nothing courtly: for that wisdome prouideth things necessarie, not superfluous: & ages seeke rather a viaticum for sustenaunce, than feastes for surfets. But vntill something may bee made readie, might I bee so bold as enquire your names, countries, and the cause of your pilgrimage, wherein if I shall bee more inquisitiue than I ought, let my rude birth satisfie my bold request, which I will not vrge as one importunate (I might haue said) impudent.

Euphues seeing this fatherlie and friendlie Sire (whom he will name Fidus) to haue no lesse inward curtesie, than outward comelinesse, coniectured (as well hee might) that the proffer of his bountie noted the noblenesse of his birth, being well assured, that as no Thersites could bee transformed into Vlisses,

so no Alexander could bee couched in Damocles. Thinking therefore now with more care and aduisement to temper his talke, least either hee might seeme foolish or curious, hee answered him in these tearmes.

GOod Sir, you haue bound vs vnto you with a double chaine, the one in pardoning our presumption, the other in graunting our petition. Which great and vndeserued kindnesse, though wee cannot requite with the like, yet if occasion shall serue, you shall finde vs hereafter as willing to make amendes, as wee are nowe readie to giue thankes. Touching your demaunds, wee are not so vnwise to mislike them, or so vngratefull to deny them, least in concealing our names, it might bee thought for some trespasse, and couering our pretence, wee might bee suspected of treason. Know you then sir, that this Gentleman my fellow is called Philautus, I Euphues: hee an Italian I a Grecian, both sworne friendes by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Iland, it was onely to glew our Eies to our Eares, that we may mislike those things by sight, which wee haue oftentimes with incredible admiration vnderstood by hearing: to wit, the rare qualities as well of the bodie as the minde, of your most dread soueraigne and Queen, ỳ bruite of the which, hath filled euery corner of the world, insomuch as ther is nothing that moueth either more matter or more meruell then hir excellent Maiesty. Which Fame when we saw wout comparison, and almoste aboue credite, wee determined to spend some part of our time and treasure in the English Court, where if I could find the report but to bee true in halfe, wee shoulde not onely thinke our mony & trauaile well imploied, but returned with interest more than infinite. This is the only end of our comming, which wee are nothing fearefull to vtter, trusting as well to the curtesie of your Countrie, as to the equity of our cause.

Touching the Courte, if you can giue vs any instructiõ we shall thinke the euening well spent: which procuring our delight, may no way worke our disliking.

GEntlemen (answered this old man) if because I entertaine you, you seeke to vndermine me, you offer me greate discurtesie: you must needes think me very simple, or your selues very

subtil, if vpon so small acquaintance I should answere to such demaunds, as are neyther for me to vtter being a subiect, not for you to know being strangers. I keepe hiues for Bees, not houses for buste bodies (pardon mee Gentelmen, you haue mooued my patience) and more welcome shall a waspe be to my honye, than a priuie enemy to my house. If the rare report of my most gratious Ladie haue brought you hither, mee thinketh you haue done very ill to choose such a house to confirme your minds, as seemeth more like a prison than a palace, whereby in my opinion, you meane to derogate from the worthinesse of the person by the vilenes of the place, which argueth your pretences to sauour of malice more than honest meaning. They vse to consult of loue in the Capitoll of Cæsar in the Senate: of our Queene in hir owne Court. Besides that, Alexander must bee painted of none but Apelles, nor engrauen of any but Lysippus, nor our Elizabeth set forth of euery one that would in duety, which are all, but of those that can in skill, which are few: so farre hath nature ourreome Arte, and Grace Eloquence, that the Painter draweth a vaile ouer that hee cannot shadow, & the Orator holdeth a paper in his hand, for that hee cannot vtter. But whether am I wandring, rapt farther by deuotion, than I can wade through with discretion. Cease Gentlemen, and know this, that an English man learneth to speake of men, and to hold his peace of the Gods. Enquire no farther than beseemeth you, least you heare that which cannot like you. But if you thinke the time long before your repast, I wil find some talke which shall breed you delight, touching my Bees.

And heere Euphues brake him off, and replied, though not as bitterly as hee would, yet as roundly as he durst, in this manner.

Wee are not a little sory sir, not that we haue opened our mindes, but that wee are taken amisse, and when we meane so well, to bee intreated so ill: hauing talked of no one thing, vnlesse it bee of good will towards you, whom we reuerence for age: and of duety towardes your Soueraigne, whome wee marualed at for vertue: which good meaning of ours misconstrued by you, hath bred such a distemperature in our heades, that wee are fearefull to praise hir whome all the world extolleth: and suspicious to trust you, whome aboue any in the world wee loued.

And whereas your greatest argument is, the baseneſſe of your houſe, mee thinketh that maketh moſt againſt you. *Cæſar* neuer reioyced moꝛe than when hee heard that they talked of his valyant exploits in ſimple cotages, alledging this; that a bꝛight Sun ſhineth in euery coꝛner, whieh maketh not the beames woꝛſe, but the place better: when (as I remember) Ageſilaus ſonne was ſet at the lower end of the table, & one caſt it in his teethe as a ſhame, hee anſwered: this is the vpper end where I ſit, ſoꝛ it is not the place that maketh the perſon, but the perſon that maketh the place honoꝛable. When it was told Alexander that hee was much pꝛaiſed of a Miller, I am glad (quoth hee,) that there is not ſo much as a miller but loueth Alexander.

Among other tales I call to my remembꝛaunce one not long, but apt, and as ſimple as it is, ſo fit it is, that I cannot omitte it ſoꝛ the oppoꝛtunitie of the time, though I might ouerleape it ſoꝛ the baſeneſſe of the matter. When all the birdes were appointed to meete, to talke of the Eagle, there was great contention at whoſe neaſt they ſhould aſſemble, euery one willing to haue it at his owne home, one pꝛeferring the nobility of his birth, another the ſtatelineſſe of his building: ſome would haue it ſoꝛ one quality, ſome ſoꝛ another: at the laſt the Swallow ſayd they ſhoulde come to his neaſt, beeing commonly of filth, which all the Birdes diſdaining, ſaid: Why? thy houſe is nothing elſe but dirt. And thereſoꝛe (anſwered the Swallow) woulde I haue talke there of the Eagle: ſoꝛ beeing the baſeſt, the name of an Eagle will make it the bꝛaueſt. And ſo (good father) may I ſay of thy Cottage, which thou ſæmeſt to account of ſo homely, that mouing but ſpæch of thy Soueraigne, it will be moꝛe like a Court than a cabbin, & of a pꝛiſon, the name of Elizabeth will make it a palace.

The Image of a Pꝛince ſtampt in Copper goeth, as cutraunt: and a Crow may cry Auc *Cæſar* without any rebuke.

The name of a Pꝛince is like the ſweet deaw, which falleth as well vpon lowe ſhꝛubs as bigh trees, & reſembleth a true glaſſe wherein the pooꝛe may ſee their faces with the rich: oꝛ a cleere ſtreame, wherein all may dꝛinke that are dꝛie, not they onelye that are wealthy.

Where you adde, that wee ſhould feare to moue any occaſion touching

touching talke of so noble a Prince, truly our reuerence taketh away the feare of suspicion.

The Lambe feareth not the Lion but the Wolfe, the Partridge dreadeth not the Egle, but the Hawke: a true and faithfull hearte standeth more in awe of his superiour whom he loueth for feare, than of his Prince whom hee feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation.

Lastly you conclude, that neither art nor hearte can so set forth your noble Queene as shee deserueth. I graunte it, and reioyce at it, and that is the cause of our comming to see hir, whome none can sufficiently commende: and yet doth it not followe, that because wee cannot giue her as much as shee is worthy of, therefore wee should not owe hir any. But in this wee will imitate the olde Painters in Greece, who drawing in their Tables ẏ portraiture of Iupiter, were euery houre mending it, but durst neuer finish it.

And being demaunded why they began that which they coulde not end, they answere, In that we shew him to bee Iupiter: whome euerie one may begin to paint, but none can perfect. In the like manner meane wee to draw in part the praises of hir, whome wee cannot throughly portray, & in that wee signifie hir to bee Elizabeth. Who inforceth euery man to doe as much as hee can, when in respect of hir perfection it is nothing.

For as hee that beholdeth the Sun stedfastly, thinking thereby to describe it more perfectlie, hath his eies so dazeled ẏ he can discerne nothing, so fareth it with those that seeke meruailously to praise those that are without the compasse of their iudgements, & all comparison, that ẏ more that they desire, ẏ lesse they discerne, & the neerer they thinke themselues in good will, the farther they finde themselues off in wisdome, thinking to measure that by an inch which they cannot reach with an ell. And yet farther, it can bee neither hurtfull to you, nor hatefull to your Prince, to heare the cõmendation of a stranger, or to answere his honest request, who will wish in hart no lesse glory to hir than you doe, although they can wish no more. And therefore mee thinketh you haue offered a little discourtesie, not to aunswere vs, and to suspect vs, great iniurie: hauing neither might to attempt any thing which may doe you harme, nor malice to reuenge where we finde helpe.

For

For mine owne part this I say, & for my friend present, the like I dare sweare, how boldly I cannot tell, how truly I know; that ther is not any one, whether hee be bound by benefite or duety, or both: whether linked by bloud, or time, or bloud, or all: that more humbly reuerenceth his Maiestie, or maruelleth at his wisedome, or praieth for his long, and prosperous raigne, than wee: then whom we acknowledge, no more simple, & yet dare avow, none more faithfull. Which we speake not to get seruice by flatterie, but to acquit our selues of suspicion by faith: which is al that either a Prince can desire of his subiect, or a vassal yeelo to his soueraigne, and that which wee owe to your Queene, and all others should offer, that either for feare of punishment dare not offend, or for loue of vertue wil not.

Heere old Fidus interrupting young Euphues, being almost induced by his talke to answere his request, yet as one neither too credulous, nor altogether mistrustfull, but replied as a friend, & so wisely as he glanced from the marke Euphues shot at, & hit at the last the white which Philautus set vp, as shall appeare hereafter. And thus he began.

MY sonne (mine age giueth me the priuiledge of that tearme, and your honesties canot refuse it) you are too young to vnderstand matters of state: & were you elder to know them, it were not for your estates. And therefore mee thinketh the time were but lost, in pulling Hercules shooe vpon an Infantes foote, or in setting Atlas burthen on a childs shoulders, or to bruise your backs wt the burthen of a whole kingdome, which I speake not, þ either I mistrust you, (for your replie hath resolued that feare) or that I malice you (for my good will may cleare me of that fault) or that I dread your might (for your small power cannot bring me into such a follie) but þ I haue learned by experience, that to reason of Kings or Princes, hath euer been much misliked of the wise, though much desired of fools, especially where old mẽ which should be at their beads, lies too busie with the Court: and young men which should follow their books, be too inquisitiue in the affaires of Princes. We should not looke at that wee cannot reache, nor long for that we should not haue: things aboue vs, are not for vs, & therfore are princes placed vnder the Gods, þ they should not

see what they do, and the vnder Princes thereof might not enquire what they vnder. But as the foolish Eagle that seeing the Sun coueteth to build her neast in the Sun: so fond youth, which viewing the glory and glorious shewes of the Court, longeth to know the secrets of the Court. But as the Eagle burneth her eies with that proud iust: so doth youth breake his braine with vpstarte conceit. And as Satyrus not knowing what fire was, would needs embrace it, & was burned: so these fond Satyrs not vnderstanding what a prince is, runne boldly to meddle in those matters which they know not, & so feele worthily y heate they would not. And therfore good Euphues & Philautus, content your selues in this, that to be curious in things you should not enquire of, if you know that they appertaine not vnto you, if you knew them not, they cannot hinder you. And let Apelles answere to Alexander, bee an excuse for mee. When Alexander would needs come to Apelles shop and paint, Apelles placed him at his back, who going to his owne worke did not so much as cast an eye back, to see Alexanders deuises, which being well marked, Alexander said thus vnto him? Art not thou a cunning Painter, & wilt not ouerlooke my picture, & tell me wherein I haue done wisely or vnwisely? whom hee answered wisely yet merrily: In faith O King, it is not for Apelles to enquire what Alexander hath done, neither if hee haue it neede, to iudge how it is done, and therefore turne thy face (most gracious Maiesty) at my backe, that I might not glance towards a kings worke, & that you looking ouer my head, might see mine, for Apelles shadowes are to be seene of Alexander, but not Alexanders of Apelles. So ought we Euphues to frame our selues that our actions and deuises as though the King stood euer vs to behold vs, and not to looke what the king doth behind vs. For whatsoeuer he painteth it is for his pleasure, and we must thinke of our profit: for Apelles had his reward, though he saw not the worke.

I haue heard of a Magnifico in Millaine (and I thinke Philautus you being an Italian doe remember it) who hearing his sonne inquisitiue of the Emperours life and demeanour, reprehended him sharply, saying that it beseemed not one of his house to enquire how an Emperour liued, vnlesse he himselfe were an Emperour: for that y behauiour & vsage of so honorable perso-

ges are not to be called in question of euery one that doubteth, but of such as are their equalls.

Alexander being commanded of Philip his father, to wrastle in the games of Olympia, answered he would, if there were a king to strive with him: wherby I haue noted (that others seeme to enforce) that as kings pastimes are no plaies for euery one, so their secrets, their counsails, their dealings, are not to be either scanned or enquired of, any way vnlesse of those that are in the like place, or serue the like person. I cannot tell whether it be a Canterburie tale, or a Fable in Aesope, but prettie it is, (and true in my minde) That the Fore and the wolfe going both a fetching for foode, thought it best to see whether the Lion were asleepe or awake, least being too bold, they should speed too badde. The Fore entering into the Kings denne (a King I call the Lion) brought word to the wolf that he was asleepe, & went himselfe to his owne kennell, the Wolfe desirous to search in the Lions denne, that he might espie some fault, or steale some pray, entered boldly, whom the Lion caught in pawes, and asked what he would. The stilie Wolfe (an vnapt terme for a wolfe, yet he, being in a Lions hands) answered, that vnderstanding by the Fore, her was asleepe, hee thought hee might bee at liberte to enioy his longing: vnto whom the princely Lyon, with great disdaine, though little despite, (for that there can bee no enuy in a king) sais thus: Dooest thou thinke that a Lyon thy prince and gouernour can sleepe, though hee winke, or darest thou enquire whether hee winke or wake? The Fore had more craft then thou, and thou more courage (courage I will not say, but boldnesse, and boldnesse is too good: I may say desperatenesse) but you shall both bee well knowne, and to your griefes feele, that neither the wittinesse of the Fore, nor the wildnesse of the woolfe, ought either to see or aske whether the Lyon either sleepe or wake, bee at home or abroade, dead or alyue. For this is sufficient for you to know that there is a Lion, not where he is, or what he doth. In like maner Euphues, is the gouernment of a Monarchie (though homely be the comparison, yet apt it is) that it is neither the wise Fore nor the malitious Wolfe, should venture so far, as to learne whether the Lion sleepe or wake in his denne, whether the Prince fall or fead in the Court:

but this should be their order to vnderstand there is a King, but what he doth, is for the Gods to examine whose ordinance hee is, not for men whose ouerseer he is.

Then how vain is it Euphues (to milde a word for so mad a mind) that the foote should neglect his office, to correct the face, or that subiects should seeke more to know what their Princes doe, than what they are: wherein they shew themselues as bad as beastes, and much worse then my Bees, who in my conceite, though I may seeme partiall, obserue more order than they, and (if I might say so of my good Bees) more honestie: honestie my olde graundfather called that, when men liued by law, not lust: obseruing in all things the meane, which we name vertue, and vertue we account nothing else but to deale in iustice and temperatelie.

And if I might craue pardon, I would a little acquaint you with the common wealth of my Bees, which is neither impertinent to ỳ matter we haue now in hand, nor tedious to make you wearie.

Euphues delighted with the discourses of old Fidus, was content to heare any thing, so he might heare him speake somthing, & consenting willingly, he desired Fidus to go forward: who now removing himselfe neerer to the hiues, began as followeth.

GEntlemen, I haue for the space of these twenty yeeres dwelt in this place, taking no delight in any thing, but onely in keeping my Bees, & marking them: this I finde, which had I not seene I should hardly haue beleeued, that they vse as great wit by induction, & arte by woorkmanshippe, as euer man hath or can, vsing betweene themselues no lesse iustice than wisedome, and yet not so much wisedome as Waiftie: Insomuch as thou wouldest thinke ỳ they were a kind of people, a common welth for Plato, where they all labour, all gather hony, lie all together in a swarme, eate in a swarme, and sleepe in a swarme: so neate and finelie, that they abhorre nothing so much as vncleanneſſe, drinking pure & cleare water, delighting in sweete & sound musicke, which if they heare but once out of tune, they flie out of sight: and therefore are they called the Muses birdes, because they follow not the sound so much as the concent. They liue vnder a lawe, vsing great reuerence to their Elder, as to the wiser. They choose a King, whose Palace they frame, both brauer in shewe, and stronger in substance:

whom

whome if they fynde to fall, they eſtabliſh againe in his Throne, with no leſſe diligence than deuotion, garding him continually, as it were for feare hee ſhould miſcarry, for loue hee ſhoulde not: whome they tender with ſuch faith & fauour, that whether ſoeuer hee flieth they follow him, & if hee cannot flie, they carrie him, whoſe life they ſo loue, that they will not for his ſafetie ſtick to die, ſuch care haue they for his health, on whome they build all their hope. If their Prince die they know not how to liue, they languiſh, weepe, ſigh, neither intending their worke, nor keeping their old ſocietie. And that which is moſt marueilous and almoſt incredible: if there bee any that hath diſobeied his commaundements, either of purpoſe or vnwittinglie, hee killeth himſelfe with his owne ſting, as executioner of his owne ſtubbornneſſe. The king himſelfe hath his ſting, which hee vſeth rather for honour than puniſhment. And yet Euphues, albeit they liue vnder a Prince, they haue their priuiledge, and as great liberties as ſtraight lawes. They call a Parliament, wherein they conſult for lawes, ſtatutes, penalties, chooſing officers, and creating their King, not by affection, but reaſon: not by the greater part, but the better. And if ſuch a one by chaunce bee choſen (for among men ſometimes the worſte ſpeede beſt) as is bad, then is there ſuch ciuill warre and diſſenſion, that vntill hee be plucke downe ther can bee no friendſhip: & ouerthrowen, there is no enmitie, not fighting for quarrels, but quietneſſe.

Either one hath his office, ſome trimming the Honie, ſome working the Wax, one framing hiues, another the combes, and that ſo artificiallie, that Dædalus could not with greater art or excellency better diſpoſe the orders, meaſures, proportions, diſtinctions, ioynts, and circles. Diuers hewe, others poliſh, and are carefull to doe their worke ſo ſtronglie, as they may reſiſt the craft of ſuch drones as ſeek to liue by their labors, which maketh them to keep, to watch & ward, as liuing in a camp to others, & as in a court to themſelues. Such a care of chaſtity, that they neuer engender, ſuch a deſire of cleanneſſe, y there is not ſo much as meate in all their hiues. When they goe forth to worke, they marke the winde, the cloudes, & whatſoeuer doth threaten either their ruine or rage, & hauing gathered out of euery flower hony, they returne loaden in their mouthes, thighs, wings, and all the body, whome they that

tarried at home receiue readily, as casting their backs of so greate burthens. The King himselfe not idle goeth vp & downe, intreating, threatning, cõmanding, vsing ẏ counsell of a sequell, but not loosing ẏ dignitie of a prince, preferring those ẏ labour in greater authority, & punishing those that loiter w̃ due seuerity. All which things being much admirable yet this is most, that they are so profitable, bringing vnto man both hony and ware, each so wholesome, ẏ we al desire it, both so necessarie, ẏ wee cannot misse them. Heere Euphues is a cõmon wealth, which oftentimes calling to my minde, I cãnot choose but commend aboue any that I haue either read or heard of. Where the King is not for euery one to talk of, wher ther is such homage, such loue, such labour, ẏ I haue wished oftentimes rather to be a Bee, than not to be as I should bee. In this little garden with these hiues, in this house haue I spent the better part of my life, yea, & the best: I was neuer busie in matters of state, but referring al my cares vnto the wisedome of graue counsailors, & my confidence to the noble minde of my dread soueraigne & Queene, neuer asking what shee did, but alwaies praying shee may do well, not inquiring whether shee might doe what she wold, but thinking she would do nothing but what she might.

Thus contented with a meane estate, and neuer curious of the high estate, I found me such quiet, that me thinketh he which knoweth least, liueth longest; insomuch that I choose rather to be an Hermit in a caue, then a counsellour in the Court.

Euphues perceiuing old Fidus to speake what hee thought, answered him in these short wordes. Thee is very obstinate, whome neither reason nor experience can perswade. And truly seeing you haue alleaged both, I must needes allow both. And if my former request haue bred any offence, let my latter repentance make amends. And yet this I know, that I enquired nothing that might bring you into danger, or me into trouble: For as yong as I am, this I haue learned, that one may point at a star but not pull at it, and see a Prince, but not search him: and for mine owne part, I neuer meane to put mine hand betweene the barke and the tree, nor in matters which are not for me to be ouer curious. The common wealth of your Bees did so delight mee, that I was not a little sorie, that either their estates haue not beene longer

or your leasure more, for in my simple iudgment, there was such an orderly gouernment, that men may not be ashamed to imitate them, nor you weary to keepe them.

They hauing spent much time in these discourses, were called in to supper. Philautus more willing to eate than heare their tales, was not the last that went in: where being all set downe, they were serued all in earthen dishes, all things so neate and cleanlie, that they perceiued a kinde of courtly maiestie in the minde of their host, though he wanted matter to shew it in his house.

Philautus I know not whether of nature melancholy or feeling one in his bosome, spake scarce ten words since his comming into the house of Fidus. Which the old man well noting, began merrily thus to parlye with him.

I Meruaile Gentleman, that all this time you haue been tongue-tied, eyther thinking not your selfe welcome, or disdaining so homely entertainment: in the one you doe me wrong, for I thinke I haue not shewed my selfe strange, for the other you must pardon mee, for that I haue not to doe as I would, but as I may. And though England bee no graunge, but yeeldeth euery thing, yet is it heere as in euery place, all for money. And if you will but accepte a willing minde in stead of a costly repast, I shall thinke my selfe beholding vnto you: and if time serue and my Bees prosper, I wil make you part of amends with a better breakfast.

Philautus thus replied: I know good father, my welcome greater than any waies I can requite, & my cheere more bountifull then euer I shall deserue, and though I seeme silent for matters that trouble me, yet I would not haue you think me so foolish, that I should either disdain your company, or mislike your cheer, of both which I thinke so well, yf time might answere my true meaning, I would exceede in cost, though in curtesie I knowe not how to compare with you, for (without flatterie bee it spoken (if the cõmon curtesie of England bee no worse then this towards strangers, I must needes thinke them happy that trauaile into these Coasts, and the inhabitants the most curteous of all Countries.

Heere began Euphues to take the tale out of Philautus mouth, and to plaie with him in his melancholie moode, beginning thus;

NO father, I durst sweare for my friend, that both hee thinketh himselfe welcome, and his fare good, but you must pardon a yong courtier, who in the absence of his Lavie thinketh himselfe forlorne: And this vile dogge Loue wil so rankle where hee biteth, that I feare my friends sore, will breed to a fistula: for you may perceiue that hee is not where hee liues, but where hee loues: and more thoughts hath hee in his head, than you Bees in your hiues, and better it were for him to bee naked among your waspes, though his body were all blistered, than to haue his heart stung so with affection, whereby he is so blinded. But beleeue me Fidus, he taketh as great delight to course a cogitation of loue, as you do to vse your time with Mony. In this plight hath he beene euer since his comming out of Naples, & so hath it wrought with him (which I had thought impossible) that pure loue did make him Sea sicke, insomuch as in al my trauaile with him, I seemed to euery one to beare with mee the picture of an honest man, but no liuing person, the more pittie and yet no force.

Philautus taking Euphues tale by the end, and ỳ old man by the arme, betweene gricke & game, iest & earnest, aunswered him thus.

EVphues would die if he should not talke of loue once in a day, & therfore you must giue him leaue after euerie meale to close his stomack with loue, as wt Marmalade, & I haue heard, not those ỳ say nothing, but they that kickt oftnest against loue, are euer in loue: yet doth he vse me as the meane to moone the matter, and as the man to make his mirrour, hee himselfe knowing best the price of corne, not by the market folkes, but his owne foote steppes. But if he vse his speech, either to make you merrie, or to put mee out of conceite, hee doth well, you must thank him for the one, & I will thinke on him for the other. I haue oftentimes sworne, ỳ I am as far frō loue as he, yet wil he not beleeue me, as incredulous as those, who think none bald till they see his braines. As Euphues was making answere, Fidus preuented him in this manner;

THere is no harme done Philautus, for whether you loue or Euphues iest, this shal breed no iarre. It may bee when I was as yong as you, I was as idle as you (though in my opinion, there is none lesse idle then a louer.) For to tell the truth, I my selfe was once a courtier, in the daies of that most noble King of famous

memorie

memorie Henry the eight, father to our most gratious Ladie Elizabeth. Where, and with that he pauſed as though the remembrance of his old life had ſtopped his newe ſpeech: but *Philautus* itching to heare what he would ſaie, deſired him to goe forward, vnto whom *Fidus* fetching a great ſigh, ſaid, I will. And there again made a full point. *Philautus* burning, as it were, in deſire of this diſcourſe, vrged him again with great intreatie: then the olde man commaunded the doore to be vncouered, grace being ſaid, called for ſtooles, and ſitting by the fire, vttered the whole diſcourſe of his loue which brought *Philautus* a bed, and Euphues aſleepe. And now Gentlemen, if you will giue eare to the tale of *Fidus*, it may be ſome will be as watchfull as *Philautus*, though many as drouſie as Euphues. And thus he beegan with heauie countenance (as though his paines were preſent, not paſt) to frame his tale.

I Was borne in the wild of Kent, of honeſt parents & worſhipful, whoſe tender cares (if the fondneſſe of parents may be ſo termed) prouided all things, euen from my very cradle, vntill their graues, that might either bring mee vp in good letters, or make mee heire to greate liuings. I (without arrogancy be it ſpoken) was not inferior in wit to many, which finding in my ſelf, I flattered my ſelf, but in ẏ end deceiued my ſelf: for being of the age of xx. yeares, there was no trade or kind of life. ẏ either fitted my humour or ſerued my turne, but the Courte: thinking that place the only meanes to climbe high and ſit ſure. Wherein I followed the vaine of young Souldiers, who iudge nothing ſweeter then warre, till they feele the weight. I was there entertained as well by ẏ greate friends my father made, as by mine owne forwardneſſe, where it being now but honie Moone, I endeuoured to Court it with a grace, (almoſt paſt grace) laying more on my backe, than my friends could well beare, hauing many times a braue cloake, and a thread bare purſe. Who ſo conuerſant with the ladies as I? who ſo pleaſant? who more prodigall? Inſomuch as I thought the time loſt which was not ſpent either in their companie with delight, or for their company in letters. Among al the troup of gallant gentlemen, I ſingled out one (in whome I miſliked nothing but his grauity) that aboue all I meant to truſt: who as well for the good

qualities he saw in me, as the little gouernment he feared in mee, began one night to vtter these few words.

Friend Fidus (if fortune allow a yearme so familiar) I would I might liue to see thee as wise, as I perceiue thee wittie, then should thy life be so seasoned, as neither too much wit might make thee proud, nor too great riot poore. My acquaintance is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that there thou catche thy fall, where thou thinkest to take thy rising. There belongeth more to a Courtier then brauery, which the wise laugh at: or personage, which the chast mark not: or wit, which the most part see not.

It is sober and discreet behauiour, ciuil and gentle demeanor, that in Court winneth both credit and commoditie: which counsell, thy vnripened yeeres think to proceed rather of the malice of age, than the good meaning.

To ryde well is laudable, & I like it: to run at the tilt not amisse, & I desire it: to reuell, much to be praised, & I haue vsed it: which things, as I know them all to bee Courtlye, so for my part I accoũt them necessarie: for where greatest assemblies are of noble gentlemen, there shold be ẏ gretest exercise of true nobilitie. And I am not so precise, but that I esteem it as expedient in feates of armes & actiuitie to imploy ẏ bodie, as in studie to waste ẏ mind, yet so should the one bee tempered with the other, as it might seeme as great a shame to bee valiant and courtly without learning, as to be studious & bookish without valour.

But there is another thing *Fidus* which I am to warne thee of, and if I might, to wrest thee from: not that I enuy thy estate, but that I would not haue thee forget it. Thou vsest too much (a little I think to bee too much) to dally with women, which is the next way to doate on them. For as they ẏ angle for the Tortois, hauing once caught him are driuen into such a lithernesse, that they loose all their spirites being benummed, so they that seeke to obtain the good will of ladies, hauing once a litle hold of their loue, they are driuen into such a trance, that they let goe the holde of their libertie, bewitched like those that view the head of Medusa, or the viper tied to the bough of the beech tree, which keepeth him in a dead sleepe, though he begin with a sweet slumber.

I my self haue tasted new wine, & find it to be more pleasant than wholsome, & grapes gathered before they be ripe, may set the eyes on lust, but they make ỳ teeth on edge, & loue desired in the bud not knowing what the blossome were, may delight the conceite of the head, but it will destroy the contemplatiue of the heart.

What I speake now is of meere good will, and yet vpon small presumption: but in things which come on the suddain, one cannot be too wary to preuent, or too curious to mistrust: for thou art in a place, either to make thee hated for vice, or loued for vertue, and as thou reuerencest the one before the other, so in vprightnesse of life shew it. Thou hast good friends, which by thy lewde delights thou maist make great enimies: and heauie foes, which by thy doing well, thou maist cause to bee earnest arbitrers of thee, in matters that they now canuasse against thee. And so I leaue thee, meaning hereafter to beare ỳ raine of thy bridle in mine handes, if I see thee headstrong, and so hee departed. I gaue him greate thankes, and glad I was wee were parted: for his putting loue in my mind, was like the throwing of Bugloss into wine, which increaseth in him that drinketh it a desire of lust, though it mittigate the force of drunkennesse.

I now fetching a wine glasse, that I might better haue a shoote, was preuented with ready game, which saued me some labor, but gained me no quiet. And I would gentlemen, that you could feele the like impressions in your minds at the rehearsall of mishap, as I did passions at the entring into it. If euer you loued, you haue found the like, if neuer you loue you shall taste no lesse. But he so eager of an end, as one leaping ouer a stile before hee come to it, desired few parentheses or digressions, or gloses, but the text, wher he himselfe was coating in the margent. Then said Fidus, thus it fell out. It was my chance (I know not whether chance or destiny) that being inuited to a banquet where many ladies were, & too many by one, as the end tried, though then too many by all, sauing ỳ one, as I thought, I cast mine eyes so earnestly vpon hir, ỳ my heart voiced hir the mistresse of my loue, & so fully was I resolued to prosecute my determination, as I was earnest to begin it.

Now Gentlemen, commit my cause to your considerations, being wiser than I was then, & somwhat as I guesse elder: I was

but in Court a nouice, hauing no friend but him before rehearsed, who in such a matter I was likelier to finde a bridle then a spur. I neuer before ẏ time could imagine what loue should meane, but vsed ẏ tearme as a flout to others, which I found now as a feauer in my selfe: neither knowing from whence ẏ occasion should arise, nor where I might seek ẏ remedy. This distresse I thought youth would haue worne out, by reason, or time, or absence, or if not euery one of them, yet all. But as fire getting holde in the bottome of a tree, neuer leaueth till it come to the top, or as strong poison Antydotum being but chafed in ẏ hand, pearceth at ẏ last the heart: so loue which I kept but low, thinking at my will to leaue, entered at the last so far, that it held me conquered. And then disputing wᵗ my selfe, I plaied thus on the bit. Fidus it standeth thee vpon either to win thy loue or to weane thy affections, which choice is so hard, that thou canst not tel whether the victorie will be the greater in subduing thy selfe or conquering hir. To loue ⁊ to liue wel is wished to many, but incident to few. To loue and to liue well is incident to few, but indifferent to al. To loue without reason is an argument of lust: to liue without loue, a token of follie. The measure of loue is to haue no meane, the end to be euerlasting. Theseus had no needs of Ariadnes threede to finde the way into the Labyrinth, but to come out, nor thou of any helpe how to fall into these brakes, but to fall from them. If thou bee bewitched with eies, wear ẏ eies of a weesell in a ring, which is an enchantment against such charmes: ⁊ reason with thy self whether ther be more pleasure to bee accounted amorous or wise. Thou art in the view of the whole Court, wher the iealous wil suspect vpon euery light occasion, where, of the wise thou shalt be accounted fond, ⁊ of the foolish amorous.

The Ladies thẽselues howsoeuer they look, wil thus imagine ẏ if thou take thought for loue, thou art but a foole, if take it lightly, no true seruant. Besides this, thou art to bee bound, as it were an Apprentice, seruing 7. yeeres for that, which if thou winne, is lost in seauen houres: if thou loue thine equall, it is no conquest: if thy superiour, thou shalt be enuied: if thy inferiour, laughed at. If one that is beautifull, her colour will change before thou get thy desire: if one that is wise, she wil ouerreach thee so far ẏ thou

shalt

shalt neuer touch hir: if vertuous, she will eschue such lond affection: if one deformed, she is not worthy of any affection: if she be rich she needeth thee not: if poore, thou needest not hir: if old, why shouldest thou loue hir: if young, why should she loue thee.

Thus gentlemen, I fed my self with mine owne deuises, thinking by peece meale to cut off that which I could not diminish, for the more I striued with reason to conquer mine appetite, ỹ more against reason I was subdued of mine affections.

At the last calling to my remembrance an old rule of loue, which a Courtier then told mee, of whom when I demaunded what was the first thing to winne my Lady, he answered, Opportunity: asking what was the second, he said Opportunitie: desirous to know what might be the third, he replied, opportunity. Which answere I marking, as one that thought to take mine time of so cunning an Archer, coniectured, that to the beginning, continuing, & ending of loue, nothing could be more conuenient than opportunitie, to ỹ getting of the which I applied my whole study, and more my wits to the stumpes, assuring my selfe, that as there is a time when the Haze will lick the hounds eare, & the fierce Tigresse play with the gentle lamb: so there was a certaine season when women are to be won, in the which moment they haue neither wil to deny, nor wit to mistrust.

Such a time haue I read a young Gentleman found, to obtaine the loue of the Dutchesse of Millaine: such a time I haue heard that a poore yeoman chose to get the fairest Lady in Mantua. Unto the which time I trusted so much, that I sould the skinne before the beast was taken, reckoning without mine hoast, and setting down that in my books as ready money, which afterwards I found to be a desperate debt.

IT chãced that this my Lady (whom although I might name for the loue I bore hir, yet I will not for ỹ reuerence I owe hir, but in this story call hir Iffida) for to recreate hir mind, as also to solace hir body, went into the Country, where she determined to make hir abode for the space of three moneths, hauing gotten leaue of those that might best gine it. And in this iourney, I found good fortune so fauourable, ỹ his abiding was within two miles of my fathers

Mansion house, my parentes being of great familiaritye with the Gentlemã where my Iffida lay. Who now so fortunate as Fidus? Who so frolicke. Shee being in the Country, it was no abiding for me in Court. Where euery pastime was a plague to the mind that liued in Melancholie. For as ỳ Turtle hauing lost hir mate, wandereth alone, loying in nothing but in solitarinesse, so poore Fidus in the absence of Iffida, walked in his chamber, as one not desolate for lacke of companie, but desperate.

To make short of the circumstances which hold you too long from that you would heare, and I faine vtter. I came home to my Father, where at mine entrãce, supper being set on the Table, I espied Iffida, Iffida Gentlemen, whom I found before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspicion of my follies, I, as courtly as I could, though God knowes but coursely, at that time behaued my selfe as though nothing pained mee, when in truth nothing pleased mee. In the middle of Supper Iffida as well for the acquaintance wee had in Court, as also the curtesie she vsed in generall to all, taking a Glasse in hir hand filled with wine, dranke to me in this wise; Gentleman, I am not learned, yet haue I heard that the Vine beareth three Grapes, the first alereth, the second troubleth, the third dulleth. Of what grape this wine is made, I cannot tell, & therefore I must craue pardon, if either this draught change you, vnlesse it be to the better, or grieue you, except it bee greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose than to warne you from Wine hereafter, being so well counsailed before. And with that she drinking, deliuered me the glasse. I now taking heart at grasse to see hir so gamesome, as merrily as I could, pledged hir in this manner.

IT is pittie Iadie you want a pulpit, hauing preached so wel ouer the pot, wherein you both shew the learning which you profesle you haue not, and a minde of loue, which I would you had the one appeareth by your long sermon, ỳ other by the desire you haue to keepe me sober, but I will refer my answere till after supper, & in the meane season to bee so temperate, as you shall not thinke my wit

wit to smell of wine, although in my opinion, such graues set together an edge vpon wit, then abate the point. If I may speake in your case, quoth Iffida, (the glasse being at my nose) I do iudge wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the steele out, and leaue a packe where it found an edge. With many like speeches we continued our supper, which I will not repeate, least you should deeme vs Epicures to sit so long at our meate, but all being ended, vp we rose, where as the manner is, thanks and curtesie being vsed to each other, we repaire to the fire, where I holding downe my blushing, tooke her by the hand, and thus began to kindle the flame which I should rather haue quenched, seeking to blow a cole, when I should haue blowen out the candle.

Gentlewoman, either you thought my wits very short that a slip of Wine could alter me, or else yours very light to cut me off so roundly, when as I (without offence be it spoken) haue heard that as the Epe iudgeth the Goose to be the Gander, Gentlewoman (quoth shee) in arguing of wits, you mistake mine, and call your owne in question. For what I said, proceeded rather of a desire to haue you in health, than of malice to wish you harme. For you well know, that wine to a young blood is in the frying time of fire, and at all times either vnhealthfull or vnpleasant, and so dangerous, that more perish by a surfet than shee swords.

I haue heard wise Clarkes saie, that Galen being asked what diet he vsed that he liued so long, answered I haue drunke no wine, I haue touched no woman, I haue kept my self warme.

Now sir, if you will licence me to proceede, this I thought that if one of your yeares should take a dram of Magis, whereby consequently you should fall into an ounce of loue, & then vpon so greate heate take a little cold, it were enough to cast you away, or turne you out of the way. And although I be no Phisition, yet haue I bin vsed to attend sicke persons, where I found nothing to hurt them so much as Wine, which alwaies drew with it, as the Adamant doth the yron, desire of women: how hurtfull both haue bin, though you be too young to haue tried it, yet you be old enough to beleeue it. Wine should be taken, as the dogs of AEgypt drinke water, by snatches, and so quench their thirst, and not hinder

their

their running, or as the daughters of Lysander vsed it, who with a drop of wine tooke a spoonful of water: or as the virgins in Rome, who drinke but their eie full, contenting themselues as much with the sight, as with the taste.

Thus to excuse my selfe of vnkindnesse, you haue made mee almost impudent, & I pray, (I feare me) impatient, in seeming to prescribe a diet, where is no daunger: in giuing a preparatiue, when the bodie is purged. But seeing all this stirre came of drinking, let it end with drinking.

I seeing my selfe thus riuen, thought either she should set saile, or else I would cast vie. And thus I replied. Ladie, you thinke to wade deepe, where the foord is but shallow, and to enter into the secrets of the minde, when it lieth open already, wherein you vse no lesse arte to dying mee in doubt of your good will, than craft to put mee out of doubt, hauing baited your hook both with poison & pleasure, to winne the meanes of Philen. (whereof you do talke) mingled Wees Wimps with bitter dregges. You stand in feare that Philen should inflame my Loue, & conuert mee to a loue, truely I am framed of that mettall, that I can not feine any affections, whether it be in winke or deede, so that I haue no need of your plaisters though I must needs giue thanks for your paines.

And now Philautus, for I see Euphues begin to nod, thou shalt vnderstand, that in the midst of my reply, my Father with the rest of ye companie interrupted mee, saying, they would fall to some pastime, which because it groweth late Philautus, we will deferre till the morning, for age must keepe a straight diet, or else a sickly life. Philautus tickled in euery veine to delight was loth to leaue so, although not willing the good old man should breake his accustomed houre, vnto whom sleep was the chiefest sustenance. And so waking Euphues, who had taken a nap, they al went to their lodging, where I think Philautus was musing vpon the euent of Fidus his loue. But there I will leaue them in their beds till the next morning.

Gentlemen & Gentlewomen, in the discourse of this loue, it may seeme I haue taken a new course: but such was ye time then y^t^ it was as straunge to loue, as it is now common, & then lesse vsed in the Court than it is now in the Country: but hauing respect to the

the time past, I trust you will not condemne my present time, who am enforced to sing after their plainsong ẏ was then vsed, & will follow hereafter the Crotchets that are in these daies cunningly handled. For the mindes of louers alter with the mad moodes of the Musitians: & so much are they within few yeeres chaunged, ẏ we account their old wooing and singing to haue so little cunning ẏ wee esteeme it barbarous. & were they liuing to heare our newe quoyings, they would iudge it to haue so much curiosity, that they would tearme it foolish.

In the time of Romulus all heades were rounded of his fashion: in the time of *Cæsar* curled of his manner. When Cyrus liued, euery one praised the hooked nose, & when he died they allowed the straight nose. And so it fareth with loue: in times past they vsed to wooe in plaine tearmes, now in picked sentences, & he speedeth best that speaketh wisest: euery one following the newest way, which is not euer the neerest way: some going ouer the stile when ẏ gate is open, another keeping the right beaten path, when he may crosse ouer better by the fields.

Euery one followeth his owne fancy, which maketh diuers leap short for want of good rising, & many shoote ouer for lack of true ayme.

And to that passe it is come, that they make an Arte of ẏ which was wont to be thought naturall: And thus it standeth, that it is not yet determined, whether in loue Vlisses more preuailed with his wit, or Paris with his personage, or Achilles with his prowesse. For euery of them hath Venus by the hand, & they are all assured and certain to win hir heart.

But I had almost forgotten the old man, who vseth not to sleepe compasse, whom I see with Euphues and Philautus now already in the garden, ready to proceed with his Tale: which if it seeme tedious, we will breake off againe when they go to dinner.

Fidus calling these Gentlemen vp, brought them into his garde, where vnder a sweet arbour of Eglantine, the birds recording their sweet notes, he also strained his old pipe, & thus began.

Gentlemen, yesternight I left off abruptly, and therfore I must begin in this manner.

My Father placed vs all in good order requesting either by questions to whet our wits, or by stories to trie our memories, and Iffida ỳ might best there be bould, being the best in the companie, and at all assaies too good for mee, began againe to preach in this manner. Thou art a courtier Fidus, and therefore best able to resolue any question: for I know thy wit good to vnderstand, & readie to answer, to thee therefore I addresse my talke.

THere was somtime in Sienna a Magnifico, whome God blessed with three daughters, but by three wiues, and of three sundrie qualities, the eldest was verie faire, but a verie foole: the second marueilous wittie, but marueilous wanton: the third as vertuous as any liuing, but more deformed than any that euer liued.

The noble Gentleman their father disputed for the bestowing of them thus.

I think the Gods haue giuen mee three daughters, who in their bosomes carrie their dowries, insomuch as I shall not needs to disburse one mite for all their mariages: Maidens bee they neuer so foolish, yet waxing faire they are commonly fortunate: for that men in these dates haue more respect to the outwarde shewe, than the inward substance, wherein they imitate good Lapidaries, who choose the stones that delight the eye, measuring ỳ value, not by the hidden vertue, but by the outward glistering, or wise painters, who laie their best colours vpon their worst counterfaite.

And in this mee thinketh nature hath dealte indifferentlie, that a fool whom euerie one abhorreth, should haue beautie, which euery one desireth: that the excellencie of the one, might excuse the vanitie of the other: for as wee in nothing more differ from the Gods, than when wee are fooles: so in nothing doe wee come neere them so much, as when wee are amiable. This caused Helen to bee snatched vp for a Starre, and Ariadne to bee placed in the Heauens, not that they were wise, but faire, fitter to adde a Maiestie in the Skie, than beare a Maiestie in earth. Juno, for all hir lealousie, beheld Io, wished to bee no Goddesse, so shee might bee so gallant. Loue commeth in at the eye, not at the eare, by seeing Natures workes, not by hearing womens wordes. And such affects and pleasure doth sight bring vnto vs,

that diuers haue liued by looking on faire and beautiful pictures, desiring no meate, nor harkning to any Musicke. What made the Gods so often to trewant from heauen, & miche here on earth, but beautie? What made men to imagine ẏ the firm a nent was God, but beautie, which is said to bewitch the wise, & enchant them that made it. Pigmalion, for beautie, loued the image of Iudzie, Apelles the counterfait of Campaspe, & none we haue heard of so senseless, that the name of beautie cannot either breake or bend.

It is this only that Princes desire in their houses, Gardens, Orchardes, or beddes, following Alexander, who more esteemed ẏ face of Venus, not yet finished, than the Table of the nine Muses perfected. And I am of that minde, that ther can be nothing giuen vnto mortall men by ẏ immortall gods, either more noble or more necessary than beautie. For as when the counterfait of Ganimedes was shewē at a market, euery one would faine buy it, because Zeuxes had therein shewed his greatest cunning; so when a beautifull woman appeareth in a multitude, euery man is drawen to suche hir, for that the Gods (the onely painters of beautie) haue in her expressed the art of their deitie. But I will heere rest my selfe, knowing that if I should runne so farre as beautie would carry me, I should sooner want breath to set hir praises, than matter to proue them, thus I am perswaded that my faire daughter shall bee well married, for there is none that can or will demaunde a greater ioynter than beautie.

My second childe is wittie, but yet wanton, which in my mind rather adueth a delight to the man, than a disgrace to the maide, & so linked are these two qualities together, that to the wanton without wit, is applyed: and to be thought wittie without wantonnesse, preciseualle. When Lais being very pleasant had told a merrie iest: it is pittie saide Aristippus, that Lais, hauing so good a witte, should bee a wanton. Nay quoth Lais, but it were more pittie that Lais should bee a wanton, and haue no good wit. Osiris King of the Aegyptians, being much delighted with pleasant conceipts, would often affirme, that hee had rather haue a virgin that could giue a quicke answere that might cut him, than a milde speech that might claw. When it was obiected to a Gentlewoman, that shee was neither faire nor

fortunate, and yet (quoth shee) wise and well fauoured, thinking it the chiefest gift that nature could bestow, to haue a Nutbrowne hue, and an excellent head. It is wit that alloureth, when euerie worde shall haue his weight, when nothing shall proceede, but it shall either sauour of a sharp conceite, or a secret conclusion. And this is the greatest thing, to conceaue readilie, and answere aptlie, to vnderstand whatsoeuer is spoken, and to replie as though they vnderstood nothing. A Gentleman that once loued a Ladie most entirelie, walking with her in a parke, with a deepe sigh began to saie. O that women could be constant, shee replied. O that they could not, pulling his hat ouer his head, why quoth the Gentleman, doth the sunne offend your eies, yea, answered shee, the sonne of your mother, which quick and readie replies being well marked of him, hee was inforced to sue for that which he was determined to shake off. A noble man in Sienna, disposed to iest with a gentlewomã of meane birth, yet excellent qualities, betweene game & earnest gan thus to salute hir.

I know not how I should commend your beautie because it is somewhat browne, nor your stature beeing somewhat too lowe, and of your wit I cannot iudge. No (quoth she) I beleeue you, for none can iudge of wit but they that haue it: why then (quoth hee) doest thou think mee a foole? thought is free my Lord (quoth shee) I will not take you at your word. Hee perceiuing all outwarde faultes to bee recompenced with inwarde fauoure chose this virgin for his wife. And in my simple opinion, hee did a thing both worthy his state and his vertue. For is it not flourisheth when beautie fadeth: that waxeth young when age approacheth, and resembleth the Pine tree, who although it be alwaies continually greene. And because of all creatures the womans wit is most excellent, therefore haue the Poets fained the Muses to bee women; the Nymphes the Goddesses, examples of whose rare wisedomes and sharpe capacities, words nothing but make mee commit Idolatrie with my daughter. I neuer heard but of three things that argued a liue wit, inuention, conceiuing, answering. Which haue also beene found so common in women, that were it not I should flatter them, I should think them singular.

Then this sufficeth mee, that my second daughter shall not

lead

leade Apes in hell, though shee haue not a penny for the priest, because she is wittie, which bindeth weak things, and looseth strong things, and worketh all things in those that haue either wit them selues, or loue wit in others.

My youngest, though no pearle to hang at ones eare, yet so precious shee is to a well disposed minde, that grace seemeth almost to disdaine Nature. She is deformed in body, slow of speech, crabbed in countenance, and almost in all parts crooked, but in behauiour so honest, in praier so deuout, so precise in all hir dealings, that I neuer heard hir speake any thing, that either concerned not good instruction or godly mirth.

Who neuer delighteth in costly apparel, but euer desireth homely attire, accounting no brauerie greater than vertue: who beholding hir vgly face in a Glasse, smiling saied: This face were faire if it were turned: noting that ỳ inward motions would make the outward fauour but counterfait. For as the precious stone Sandastra hath nothing in outward appearance, but ỳ which seemeth blacke, but being broken, powreth forth beames like the Sunne: so vertue sheweth but bare to the outward eye, but beeing pearced with inwards desire, shineth like Christall. And this dare I auouch, that as the Troglodítæ which digged in ỳ filthie ground for roots, ỳ found the inestimable stone Topason, which inriched them euer after: so hee that seketh after my youngest daughter which is deformed, shall finde the great treasure of piety, to comfort him during his life. Beautifull women are but like the Ermine, whose skinne is desired, whose carcasse is despised, the vertuous contrariwise are then most liked when their skin is least loued.

Then ought I to take least care for hir, whom euery one that is honest will care for: so that I will quiet my selfe with this perswasion, that euery one shall haue a wooer shortly. Beautie cannot liue without a husband, wit will not, vertue shall not.

NOw Gentleman, I haue propounded my reasons, for euery one I must now aske you the question. If it were your chance to trauaile to Siehna and to see as much there as I haue told you heere, whether would you choose for your wife, the faire foole, the wittie wanton, or the crooked Saint.

When she had finished, I stood in a maze, seeing three hooks laide

in one bayt, vncertaine to answere what might please hir, yet cõpelled to say somewhat, least I should discredit my selfe: But seeing all were whist to hear my iudgement, I replied thus.

LAdie Iffida, & Gentlewomen al, I meane not to trauaile to Sienna to woo Beautie, least in comming home the aire change it, & then my labour be lost: neither to seeke so far for wit, least shee account me a foole, when I might speed as wel nerer hand: nor to sue for vertue, least in Italy I be infected with vice: and so looking to get Iupiter by the hand, I catche Pluto by the heele.

But if you will imagine that great Magnifico to haue sent his three daughters into England, I would thus debate with them before I would bargaine with them. I loue beautie well, but I could not finde in my heart to marry a foole: for if she be impudent, I shal not rule hir: & if shee be obstinate, shee will rule mee, and my selfe none of the wisest, me thinketh it were no good match, for two fooles in one bed are too many.

Wit of al things setteth my fancy on edge, but I should hardly choose a wanton: for bee shee neuer so wise, if alwaies she want one when shee hath mee, I had as leeue she would want me too, for all my apparell I would haue my cap sit close.

Vertue I cãnot mislike, which hitherto I haue honoured, but such a crooked Apostle I neuer brooked: for vertue may well fatte my minde, but it will neuer feede mine eie: & in matiage, as market folkes tel mee, ỳ husband should haue two eyes, & the wife but one, but in such a match it is as good to haue no eie as no appetite.

But to answere of three inconueniences, which I would choose (although each threaten a mischiefe) I must needs take the wise wanton: who if by hir wantonnesse she wil neuer waue where shee likes, yet by hir wit shee will euer conceale whom shee loues, & to weare a horne and not know it, will do mee no more harme than to eate a flie and not see it.

Iffida I know not whether liking with mine answere, or not content with my opinion, replied in this maner. Then Fidus when you match, God send you such a one as you like best, but bee sure alwãies that your head bee not higher than your hatte. And thus fayning an excuse departed to hir lodging, which caused all the company to breake off their determined pastimes, leauing thee perplex-

perplexed with an hundred contrary imaginations.

For this Philautus thought I, that either I did not hit the question which shee would, or that I hit it too full against hir will: for to say the trueth, wittie she was, and somewhat merrie, but God knoweth so far from wantonnesse as my selfe was from wisedome, and I as farre from thinking ill of hir, as I found hir from taking mee well.

Thus all night tossed in my bed, I determined the next day if any opportunitie were offered, to offer also my importunate seruice. And found the time fit, though hir minde so froward, that to thinke of it my heart throbbeth, and to vtter it, will bleede freshlie.

The next day I comming to the gallerie where she was solitarily walking, with hir frowning cloath, as sick lately on the sullens, vnderstanding my father to bee gone on hunting, and all other the Gentlewomen either walked abroad to take the aire, or not yet ready to come out of their chambers, I aduentured in one shipto put all my wealth, and at this time to open my long concealed loue, determined either to be a Knight as we saye, or a knitter of Caps. And in this manner I vttered my first speech.

LAdy, to make a long preamble to a short sute, would seeme superfluous, & to begin abruptlye in a matter of greate weight, might be thought absurd: so as I am brought into a doubt, whether I should offend you with too many words, or hinder my selfe with too few.

She not staying for a longer treatise, brake me off thus roundlie. Gentleman, a short sute is soone made, but great matters not easily graunted: if your request bee reasonable, a word will serue: if not, a thousand wil not suffice. Therfore if there be any thing that I may doe you pleasure in, see it be honest, & vse not tedious discourses or colours of Rhetorike, which though they bee thought courtly, yet are they not esteemed necessarie: for the purest Emerald shineth brightest when it hath no ayle, and trueth delighteth when it is apparelled worst. Then I thus replied.

FAire Lady, as I know you wise, so haue I found you curteous: which two qualities, meeting in one of so rare beauty, must forshew some great maruel, and worke such effect in those that either

haue

haue heard of your prayse, or seen your person, that they are inforced to offer themselues vnto your seruice. Among the number of which your vassals, I, though least worthie, yet most willing, am now come, to proffer both my life to do you good, & my liuings to be at your commaund, which franke offer proceeding of a faithfull minde, can neither be refused of you, nor misliked. And because I would cut off speeches which might seeme to sauour either of flatterie or deceit, I cõclude thus, that as you are ẏ first, vnto whome I haue vowed my loue, so you shal be the last, requiring nothing but a friendly acceptance of my seruice, & good will for ẏ reward of it.

Iffida, whose right eare began to glowe, and both whose cheeks waxed redde, either with choler or bashfulnesse, tooke me vp thus for stumbling.

GEntleman, you make mee blush as much for anger as shame, that seeking to praise mee, & proffer your self, you both bring my good name in question, and your ill meaning into disdaine: so that thinking to present mee with your heart, you haue thrust into my handes the serpent Amphisbena, which hauing at each end a sting, hurteth both waies. You tearme me faire, and therein you flatter: wise, & therein you meane wittie: curteous, which in other plaine wordes if you durst haue vttered it, you would haue named wanton.

Haue you thought mee *Fidus* so light, that none but I could fit your looseneſſe? Or am I the wittie wanton which you harped vpon yesterdaie, that would alwaies giue you the sting in the hand? You are much deceiued in mee *Fidus*, & I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted you so vnpleasant to mine. If I be amiable, I will do those things ẏ are fit for so good a face: if deformed, those things ẏ should make me faire. And howsoeuer I liue, I pardon your presumption, knowing it to be no lesse common in Court, thã foolish, to tell a faire tale to a foule Ladie, wherein they sharpen I confesse their wits, but shew as I think small wisedome: & you among the rest, because you would be accounted courtlie, haue assailed to feele ẏ veine you cannot see, wherin you follow not the best Physitions, yet ẏ most, who feeling the pulses, do alwaies saie it betokeneth an

Ague,

Ague, & you seeing my pulses beate, pleasantlie iudge me apt to fal into a fooles Feuer, which least it happen to shake mee hereafter, I am minded to shake you off now, vsing but one request, where I should seeke oft to reuenge, that is, that you neuer attempte by word or writing to sollicite your suite, which is no more pleasat to me, than the wringing of a straight shooe.

When she had vttered these bitter words, she was going into hir chamber: but I that now had no staie of my selfe, began to stay hir, and thus againe to replie.

I Perceiue Iffida, that where the streame runneth smoothest, the water is deepest, and where the least smoake is, there to bee the greatest fire: and where the mildest countenance is, there to be the melancholiest conceits. I sweare to thee by the Gods, & there shee interrupted me againe in this manner.

Fidus, the more you sweare the lesse I beleeue you, for it is a practise in loue, to haue as little care of their owne oathes, as they haue of others honours, imitating Iupiter, who neuer kept oath he swore to Iuno, thinking it lawfull in loue to haue as small regard of religion, as he had of chastitie. And because I will not keep you with delaies, nor that you should comfort your selfe with trial, take this for a flat answere, that as yet I meane not to loue any, & if I doe, it is not you, & so I leaue you. But once again I staied hir steppes being now throughlie heated, as well with loue as with choler, and thus I thundered.

IF I had vsed the policie ỳ Hunters doe, in catching of Hiena, it might be also I had now won you: but comming of ỳ right side, I am entangled my self, & had it been on the left side, I shold haue incaged thee. Is this the guerdon for good wil, is this the curtesie of Ladies, the life of Courtiers, the foode of louers? Ah Iffida litle doest thou know the force of affection, and therefore thou rewardest it lightlie, neither shewing curtesie like a louer, or giueing thanks like a Ladie. If I should compare my blood with thy birth, I am as noble: if my wealth with thine, as rich: if conferre qualities, not much inferiour: but in good will as far aboue thee, as thou art beyond me in pride.

Doest thou disdaine me because thou art beautifull? Why, colours fade when curtesie flourisheth. Doest thou reiect me for that

thou art wise? Why, wit hauing tolde all his cardes lacked manie an ace of wisedome. But this is incident to women, to loue those that least care for them, & to hate those that most desire them, making a stack of that which they should vse for a stomacher.

And seeing it is so, better lost they are with litle grudge, than found with much griefe, better sould for sorrow, than bought for repentance, & better to make no account of loue, than an occupation: Where all ones seruice be it neuer so great, is neuer thought enough, when were it neuer so little, it is too much. When I had thus raged, she thus replied.

Fidus, you goe the wrong way to the woode, in making a gappe when the gate is open, or in seeking to enter by force, whē your next way lieth by fauour. Wherein you follow the humour of Aiax, who loosing Achilles shield by treason, thought to winne it againe by rage: but it fell out with him, as it doth commonlie with all those ý are cholericke, that hee hurt no man but himselfe, neither haue you mooued any to offence but your selfe. And in my minde, thuugh simple be the comparison, yet seemelie it is, ý your anger is like the wrangling of children, who when they cannot get what they would haue by plaie, they fall a crying, and not vnlike the vle of foule gamesters, who hauing lost the maine by true iudgement, think to face it out with a false oathe, & you missing of my loue, which you required in sport, determine to get it by spite. If you haue a commission to take vp Ladies, let me see it: if a priuiledge, let me know it: if a custome, I meane to breake it.

You talk of your birth, when I know there is no difference of bloods in a bason, & as little doe I esteeme those that boast of their auncestours, and haue themselues no vertue, as I doe of those that cracke of their loue, and haue no modestie. I knowe nature hath prouided, and I thinke our lawes allowe it, ý one may loue when they see their time, not ý they must loue when others appoint it.

Whereas you bring in a rabble of reasons, as it were to binde me against my will, I answere, that in all respects I think you so far to excell me, that I cannot finde in my hearte to matche with you. For one of so great good will as you are, to encounter wt one of such pride as I am, were neither commendable nor conuenient

uenient, no more then a patch of Fustian in a Damaske coate.

As for my beautie and wit, I had rather make them better than they are, being now but meane, by vertue, thā worse than they are, which would then be nothing, by loue.

Now whereas you bring in (I know not by what proofe, for I thinke you were neuer so much of womens counsells ý there women best like, wher they be least beloued, then ought they more to pittie vs, not to oppresse vs, seing wee haue neither free will to choose, nor fortune to enioy. Thē Fidus, since your eyes are so sharp, ý you cannot onely looke through a milstone, but cleane through the minde, & so cunning ý you can leuel at the dispositions of women whom you neuer knew, mee thinketh you should vse the meane, if you desire to haue the end, which is to hate those whō you would faine haue to loue you, for this haue you set for a rule (peruers of square) ý women then loue most, when they bee loathed most. And to the ende I might stoope to your lure, I pray you begin to hate me, that I may loue you.

Touching your loosing and finding, your buying and selling, it much skilleth not, for I had rather you should loose mee, so you might neuer finde me againe, than finde me, that I should thinke my self lost: & rather had I be sould of you for a pēnie, than bought for you with a pound. If you meane either to make an arte or an occupation of loue, I doubt not but you shall finde worke in the Court sufficient: but you shall not knowe the length of my foote, vntill by your cunning you get commendation.

A phrase now there is which belongeth to your Shop boorde, that is, to make loue, and when I shall heare of what fashion it is made, if I like the patterne, you shall cut me a partlet, so as you cut it not with a paire of left handed sheeres. And I doubt not though you haue marred your first loue in the making, yet by the time you haue made three or foure loues you wil proone an expert workman: for as yet you are like the Taylors boie, who thinketh to take measure before he can handle the sheeres.

And thus I protest vnto you, because you are but a yong beginner, ý I will help you to as much custome as I can, so as you will promise me to sew no false stitches, and when mine old loue is worne threed bare you shall take measure of a new.

In the meane season do not discourage your self, Apelles was no good painter the first day: For in euery occupation one must first indeuour to begin: He that will sell Lawne, must learne to fold it, & hee that will make loue, must first learne to court it.

As shee was in this veine very pleasant, so I thinke shee would haue been very long, had not ỹ Gentlewomen called hir to walk, being so faire a day: then taking hir leaue very curteously shee left him alone, yet turning againe shee said: Will you not man vs Fidus beeing so proper a man? Yes quoth I, & without asking too, had you been a proper woman. Then smiling shee said: you shold finde me a proper woman, had you been a proper workeman. And so she departed.

Now Philautus and Euphues, what a traunce was I left in, who bewayling my loue, was answered with hate? or, if not with hate with such a kind of heate, as almost burnt the very bowels within mee. What greater discurtesie could there possible rest in the minde of a Gentlewoman, than wt so many nippes, such bitter girdes, such disdainful gleekes, to answere him that honoured hir. What cruelti more vnfit for so comely a Ladie, than to spur him that galloped, or to let him blood in ỹ hart, whose veine she shoulde haue stauched in the liuer? But it fared with me as with the hearbe Basill, the which the more it is crushed, the sooner it springeth: or the Rew, which the oftner it is cut the better it groweth, or the Poppie, which the more it is trodden wt the foote, the more it flourisheth. For in these extremities, beaten as it were to the grounde with disdaine, my loue reacheth to the top of the house with hope, not vnlike vnto a tree which though it be often felled to the harde roote, yet it budded againe and getteth a toy.

But to make an end both of my tale & my sorrowes, I will proceed, onely craning a little patience, if I fall into mine old passiõs. With that Philautus came in with his spoke, saying: In faith Fidus me thinketh I could neuer be wearie in hearing this discourse, & I feare me the end will be too soone, although I feele in my selfe the impression of thy sorrowes.

Yea, quoth Euphues, you shall find my friend Philautus, so kinde hearted, that before you haue done, hee will bee further in loue with hir than you were: for as your Ladie saide, Philautus will

be

be bound to make loue, as warden of that Occupation. Then Fidus: Well, God grant Philautus better successe than I had, which was too badde. For my Father being returned from hunting, & the Gentlewomen from walking, the table was couered, and we all sate downe to dinner, none more pleasant than Iffida, which would not conclude hir mirth: and I not melancholie, because I would couer my sadnesse, least either she might think mee to doat, or my father suspect me to desire hir. And thus wee both in table talke began to rest. She requesting mee to bee hir caruer, & I not attending well to that shee craued, gaue hir Salt, which when shee receiued, she gan thus to reply.

In sooth Gentleman, I seldome eate Salt for feare of anger, & if you giue me in token that I want wit, then will you make mee cholericke before I eate it: for women be they neuer so foolish, would euer be thought wise.

I staied not long for mine answere, but as wel quickned by hir former talk, as desirous to cry quittance for hir present tongue, sayd thus. If to eat store of Salt cause one to fret, and to haue no Salt signifie lacke of wit, then do you cause mee to meruaile, that eating no Salt you are so captious, and louing no salt you are so wise, when in deede so much wit is sufficient for a woman, as when shee is in the raine, can warne hir to come out of it.

You mistake your aime (quoth Iffida) for such a shower may fal, as did once into Danaes lap, & then that woman were a foole that would come out of it: but it may bee your mouth is out of taste, therefore you were best season it with salt. In deed (quoth I) your answeres are so fresh, that without Salt I can hardly swallowe them. Many nips were returned that time betweene vs, and some so bitter, that I thought thē to proceede rather of malice to worke despight, than of mirth to shew disport. My father very desirous to heare questions asked, willed mee after dinner to vse some demaund, which after grace I did in this sort.

Ladie Iffida, it is not vnlikelie but that you can answere a question as wisely, as the last night you asked one wittily, and I trust you will bee as readie to resolue any doubt by intreatie, as I was by commaundement. There was a Lady in Spaine, who after the decease of her Father, had three sutors (and yet neuer a good

Archer) the one excelled in all gifts of the body, insomuch that there could be nothing added to his perfectiō, and so armed in all pointes, as his very lookes were able to pearce the hearte of any Lady, especially of such a one, as seemed hir selfe to haue no lesse beautie than she had personage. For that as betweene the similitude of maners, there is a friendship in euery respect absolute: so in the composition of the body, there is a certaine loue ingendered by ones lookes, where both the bodies resemble each other, as wouen both in one Loome.

The other had nothing to commend him but a quick wit, which he had alwaies so at his will that nothing could be spoken, but hee would wrest to his own purpose, which wrought such delight to his Lady, who was no lesse wittie than he, that you would haue thought a marriage to bee solempnized, before the match could be talked of. For there is nothing in loue more requisit or more delectable, than pleasant & wise conference, neither can ther arise any storme in loue, which by wit is not turned to a calme.

The third was a Gentleman of great possessions, large reuenewes, full of mony, but neither the wisest ẏ euer enioyed so much, nor the properest ẏ euer desired so much: he had no plea in his sute but gilt, which rubbed well in a hot hand, is such a grease as will supple a very hard heart. And who is so ignorant, ẏ knoweth not gold to be a key for euery lock, chiefly with his Lady, who hir selfe was well stored, and as yet infected with a desire of more, that she could not but lend a good countenance in this match.

Now Lady Iffida, you are to determine this Spanish bargaine, or if you please wee will make it an English controuersie, supposing you to bee the Lady, and three such Gentlemen to come vnto you a wooing, in faith, who should be the speeder?

GEntleman (quoth Iffida) you may answere your own questiō by your owne argument if you wold, for if you conclude the Lady to be beautifull, wittie, and wealthie, then no doubt shee will take such a one as should haue comlinesse of body, sharpnesse of wit, and store of ritches: Otherwise I would condemne that wit in hir, which you seem so much to commend, hir selfe excelling in three qualities she should take one, which was indued but wone, in perfect loue the eye must be pleased, the eare delighted, the hearte cō-

forted:

ſorted: beautie cauſeth the one, wit the other, wealth the third.

To loue onely for comlineſſe, were luſt: to like for wit onelie, madneſſe: to deſire chiefliе for goods, couetouſneſſe: & yet can there bee no loue without beautie, but wee loath it, nor without wit, but wee ſcorne it: nor without riches but wee repent it. Euery floure hath his bloſſome, his ſauour, his ſap: and euerie deſire ſhould haue to feed the eie, to pleaſe the wit, to maintain the roote.

Ganimedes may caſt an amiable countenance, but that feedeth not: Vliſſes tell a wittie tale, but that fatteth not: Crœſus bring bags of gold, and that doeth both: yet without the aide of beautie wee cannot beſtow it, and without wit he knowes not how to vſe it. So that I am of this minde, there is no Lady but in her choice will be ſo reſolute, that either ſhe will liue a virgin, till ſhee haue ſuch a one, as ſhall haue all theſe three properties, or elſe die for anger, if ſhe match with one that wanteth any of them.

I perceiuing him to ſtand ſo ſtifly, thought if I might, to remoue his footing, and replied againe.

LAdy, you now think by policie to ſtart, wher you bound me to anſwer by neceſſity, not ſuffering me to ioyne three floures in one Noſegaie, but to chooſe one, or elſe to leaue all. The like I muſt craue at your hands, that if of force you muſt conſent to any one; whether would you haue the proper man, the wiſe, or the rich.

She as not without an anſwer, quicklie requited me.

ALthough there be no force, which may compell mee to take ante, neither a proffer whereby I may chooſe all, yet to anſwere you flatlie, I would haue the wealthieſt, for beautie without riches goeth a begging, & wit without wealth, cheapneth all things in the faire, but buieth nothing. Truelie Ladie (quoth I,) either you ſpeake not as you thinke, or you bee farre ouerſhot, for mee thinketh that hee that hath beautie ſhall haue monie of Ladies for almes, and hee ý is wittie will get it by crafte: but the riche hauing inough, and neither loued for ſhape nor ſenſe, muſt either keepe his gold for thoſe he knowes not, or ſpend it on them ý cares not. Well anſwered Iſſida, ſo many men, ſo many minds, now haue you my opinion, you muſt not thinke to wring me from it, for I had rather be as all women are, obſtinate in mine owne conceite, than apt to be brought to others conſtructions.

My father liked her choice, whether it were to flatter hir, or for feare to offend hir, or that he loued monie himselfe better then either wit or beautie. And our conclusions thus ended, shee accompanied with hir Gentlewomen, and other hir seruants, went to hir Uncles, hauing taried a daye longer with my father then shee appointed, though not so manie with me, as she was welcome.

Ah Philautus, what torments diost thou thinke poore Fidus endured, who now felt the flame euen to take full hould of his heart: and thinking by solitarinesse, to driue away melancholie, and by imagination to forget loue, I laboured no otherwise, than hee that to haue his horse stand still, pricketh him with the spur, or hee that hauing sore eies rubbeth them with salt water. At the last with continuall abstinence from meat, from companie, from sleepe, my body began to consume, and my head to wax idle, insomuch that y substance which perforce was thrust into my mouth, was neuer digested, nor the talke which came from my addle braines liked: for euer in my slumber, mee thought Iffida presented hir selfe, now with a countenance pleasant and merrie, straight waies with a colour full of wrath and mischiefe.

My father no lesse sorrowfull for my disease, than ignorant of the cause, sent for diuers Physitions, among the which there came an Italian, who feeling my pulses, casting my water, and marking my lookes, commanded the chamber to be voided, and shutting the doore, applied this medicine to my maladie. Gentleman, there is none y can better heale your wound than he that made it, so that you should haue sent for Cupid, not Aesculapius, for although they bee both Gods, yet will they not meddle in each others office. Apelles will not go about to amend Lysippus caruing, yet they both wrought Alexander: nor Hypocrates busie himselfe with Ouids Art, and yet they both described Venus. Your humour is to bee purged, not by Apothecaries confections, but by the following of good counsell.

You are in loue Fidus, which if you couer in a close chest, will burne euerie place, before it burst the lock. For as wee know by Physick, that poyson will disperse it selfe in euery veine before it pearce the hart: so I haue heard by those that in loue could saye somwhat, that it maimeth euerie part before it kill the liuer. If there-

therfore you will make me priue to al your deuiles, I wil procure such meanes, as you shall recouer in short space, otherwise if you seeke to conceale the partie, and increase your passions, you shall shorten your life & so loose your loue, for whose sake you liue.

When I heard my Phisition so pat to hit my disease, I could not dissemble with him least he should bewraie it, neither would I, in hope of remedie.

Vnto him I discoursed the faithful loue which I bore to Iffida, and described in euerie particular, as to you I haue done. Which he hearing, procured within one date Ladie Iffida to see me, telling my Father þ my disease was but a consuming feauer, which hee hoped in short time to cure.

When my Ladie came, and saw me so altered in a moneth, wasted to the hard bones, more like a ghost than a liuing creature, after manie words of comfort (as women wante none about sicke persons) when shee sawe opportunitie, she asked mee whether the Italian were my messenger, or if he were, whether his embassage were true, which question I thus answered.

LAdie, to dissemble with the world when I am departing from it, would profit me nothing with man, & hinder me much with God: to make my death bed the place of deceipt, might hasten my death and increase my danger.

I haue loued you long, and now at length I must leaue you, whose hard heart I will not impute to discurtesie, but destinie, it contenteth mee that I died in faith, though I could not liue in fauour, neither was I euer more desirous to beginne my loue, than I am now to end my life. Thinges which cannot bee altered, are to bee borne, not blamed: follies past are sooner remembred than redressed, and time past may well be repented, but neuer recalled. I will not recount the passions I haue suffered, I thinke the effect shewe them, and now it is more behouefull for me to fall to praying for a new life, then to remember the olde: yet this I adde (which though it merit no mercie to saue, it deserueth thankes of a friend) that onelie I loued thee, and liued for thee, and now die for thee. And so turning on my left side, I fetched a deepe sigh.

Iffida, the water standing in hir eies, clasping my hands in hirs, with a sad countenance answered me thus.

My good Fidus, if the increasing of my sorrows might mitigate the extremity of thy sicknes, I could be cõtent to resolue my self into teares, to rid thee of trouble, but the making of a fresh wound in my bodie, is nothing to the healing of a festered sore in thy bowels: for that such diseases are to be cured in ẏ end by the meanes of their originall. For as by Basil the Scorpion is ingẽdered, & by ẏ meanes of the same hearbe destroyed: so loue, which by time & fancie is bred in an idle braine, is by time & fancy banished from the hart: or as the Salamãder, which being a long space nourished in the fire, at ẏ last quencheth it: so affection hauing takẽ holde of the fancie, & liuing as it were in the minde of the louer, in tract of time altereth & changeth the heat, & turneth it to chilnes.

It is no small griefe to me, Fidus, that I should be thought to be the cause of thy languishing, and cannot be remedie of thy disease. For vnto thee I will reueale more than either wisedome would allow, or my modestie permit.

And yet so much as may acquite mee of ingratitude towardes thee, & rid thee of the suspition conceaued of me.

SO it is Fidus and my good friend, that about two yeeres past, there was in Court a Gentleman, not vnknowne to thee, nor I thinke vnbeloued of thee, whose name I will not conceale, least thou shouldest either thinke me to forge, or him not worthie to be named.

This gentleman was called Thirsus, in all respects so wel qualified, as had he not been in loue wt̃ mee, I should haue been enamoured of him. But his hastinesse preuented my heate, who began to sue for that which I was readie to offer: whose sweet Tale although I wished it to be true, yet at the first I could not beleeue. For that men in matters of loue, haue as many waies to deceiue, as they haue words to vtter.

I seemed straight laced, as one neither accustomed to such suites, nor willing to entertaine such a seruant, yet so warily, as putting him from me with my little finger, I drew him to me with my whole hand. For I stood in a great mammering how I might behaue my self, least being too coy, he might think me proud, or vsing too much curtesie, he might iudge me wanton. Thus long time I held him in a doubt, thinking thereby to haue inst tryall of his

faith,

faith, or plain knowledge of his falshood. In this maner I led my life almost one yeere, vntill wt often meeting & diuers conferẽces, I felt my selfe so wounded, that though I thought no heauen to my hap, yet I liued as it were in hell till I had enioyed my hope. For as the tree Ebenus though it no way be set in a flame, yet it burneth with sweet sauours: so my minde, though it could not bee fired, for that I thought my self wise, yet was it almost consumed to ashes with pleasant delight and sweet cogitations, insomuch that it fared with me as it doth with the trees striken with thunder, which hauing the barkes sound, are hurled in the bodie: for finding my outward parts without blemish, loking into my mind could not see it without blowes.

I now perceiuing it high time to vse the Physition, who was alwaies at hand, determined at the next meeting to cõclude such a faithful & inuiolable league of loue, as neither the length of time, nor the distaunce of place, nor the threatening of friends, nor the spight of fortune, nor the feare of death, should either alter or diminish: which accordingly was then finished, & hath hitherto bẽn truely fulfilled. Thirsus as thou knowest, hath euer since been beyond ỹ seas, the remembrance of whose constancie, is the onely cõfort of my life: neither doe I reioice in any thing more than in the faith of my good Thirsus.

Then Fidus I appeale in this case to thy honestie, which shall determine of mine owne honour. Wouldest thou haue me inconstant to mine old friend, & faithfull to a new? Knowest thou not ỹ as the Almond tree beareth most fruite when it is old, so loue hath greatest faith when it groweth in age? It falleth out in loue as it doth in Vines, for the yong Vines bring the most wine, but the old the best: so tender loue maketh greatest shew of blossomes, but tried loue bringeth foorth sweetest iuice.

And yet I will say thus much, not to adde courage to thy attemptes, that I haue taken as great a delight in thy company as euer I did in any (my Thirsus onely excepted) which was the cause that oftentimes I would either by questions moue thee to talke, or by quarels incense thee to choler, perceiuing in thee a wit answerable to my desire, which I thought throughly to whette by some discourse. But wert thou in comelinesse Alexander, & my Thirsus

Therſites, wert thou Vliſſes, bee Midas, thou Crœſus, bee Codrus, I would not forſake him to haue thee, no, not if I might therby prolong thy life, or ſaue mine owne: ſo faſt a roote hath true loue taken in mine heart, that the more it is digged, the deeper it groweth: the oftner it is cut, the leſſe it bleedeth: and the more it is loden, the better it beareth.

What is ther in this vile earth, that more commendeth a woman than conſtancie? It is neither his wit, though it be excellent, ỳ I eſteeme: neither his birth, though it bee noble: nor his bringing vp, which hath alwaies been courtly: but onely his conſtancy and my faith, which no torments, no tyrant, no death ſhal diſſolue. For neuer ſhall it bee ſaid, that Iffida was falſe to Thirſus, though Thirſus be faithleſſe (which the Gods forfend) to Iffida.

For as Amulus the cunning painter, ſo portrayed Minerua, that which waye ſo euer one caſt his eies, ſhee alwaies beheld him: ſo hath Cupid ſo exquiſitely drawen the image of Thirſus in my hearte, that what way ſoeuer I glance, mee thinketh he looketh ſtedfaſtly vpon me: inſomuch that when I haue ſeene any to gaze on my beauty (ſimple god wot though it be) I haue wiſhed to haue ỳ eye of Auguſtus Cæſar, to dim their ſights, w̃ the ſharp & ſcorching beames. Such force hath time & triall wrought, that if Thirſus ſhould die I would be buried w̃ him: imitating the Eagle, which Seſta a virgin brought vp, who ſeeing the bones of the virgin caſt into the fire, threw himſelfe in with them, and burnt himſelfe with them. Or Hippocrates Twins, who were borne together, laughed together, wept together, and died together.

For as Alexander would be ingraued of no one man in a pretious ſtone but onely of Pergotales: ſo wold I haue my picture imprinted in no hart, but in his, by Thirſus.

Conſider with thy ſelfe Fidus, that a faire woman without conſtancie, is not vnlike a greene tree without fruit, reſembling the counterfait that Praxitiles made for Flora, before the which if one ſtood directlie, it ſeemed to weepe, if on the left ſide to laugh, if on the other ſide to ſleepe: where he noted the light behauiour of hir, which coulde not in one conſtant ſhadow be ſet downe.

And yet for the great good will thou beareſt mee, I cannot reiect thy ſeruice, but I will not admit thy loue. But if either my

friendes, or my selfe, my goods, or my good will, may stand thee in stead, vse me, trust me, command me, as far forth as thou cãst, with modestie, & I may graunt with mine honour.

If to talke with mee, or continually to bee in thy company, may in any respect satisfie thy desire: assure thy self I will attend on thee as diligently as thy Nurse, and be more carefull for ther than thy physitian. More I cannot promise without breach of my faith, more thou canst not aske, without the suspition of folly.

Here Fidus take this Diamond, which I haue heard old women say to haue been of great force against idle thoughts, vain dreams, & frãtick imaginatiõs, which if it do thee no good, assure thy self it can do thee no harme, & better I thinke it against such inchaunted fantasies, thã either Homers Moly, or Plinies Centaurio.

When my Lady had ended this strange discourse, I was stricken into such a maze, that for the space almost of halfe an houre, I lay as it had been in a trance, mine eies almost standing in my head without motion, my face without colour, my mouth without breath, insomuch that Iffida began to scritch out and cal company, which called mee also to my selfe: and then with a faint and trembling tongue I vttered these words.

LAdie, I cannot vse as manie words as I wold, because you see I am weake: nor giue so manie thankes as I shold, for that you deserue infinit. If Thirsus haue planted the vine, I wil not gather the grapes: neither is it reason, that hee hauing sowen with paine, that I should reape the pleasure. This sufficeth me, and delighteth mee not a little, that you are so faithfull, and hee so fortunate. Yet good Ladie, let me obtaine one small sute, which derogating nothing frõ your true loue, must needes be lawfull, that is, that I may in this my sicknesse enioie your company, and if I recouer, bee admitted as your seruante: the one will hasten my health, the other prolong my life. The courteous lie granted both, and so carefullie tended mee in my sickenesse, that what with hir merrie sporting & good nourishing, I begã to gather vp my crums, & in short time to walke into a gallerie neere adioyning vnto my chãber, wher she disdained not to leade me, & so at all times to vse me, as though I had beene Thirsus. Euerie euening shee would put forth some pretie questiõ, or vtter some merrie conceit to driue me

frō melancholie. There was no broth ỹ would downe but of her making, no meate but of her dreſſing, no ſleepe enter into mine eies, but by her ſinging, inſomuch as ſhe was both my nurſe, my cooke, and my phyſition. Being thus by her for the ſpace of one moneth cheriſhed, I waxed ſtrong, as though I had neuer been ſicke.

NOw Philautus iudge not partially, whether was ſhe a Lady of greater conſtancy towardes Thirſus, or curteſie towardes mee?

Philautus thus anſwered. Now ſurely Fidus, in my opinion, ſhee was no leſſe to be commended for keeping her faith inuiolable, thā to be praiſed for giuing ſuch almes vnto thee: which good behauiour differeth farre from the nature of our Italian dames, who if they be conſtant, they deſpiſe all other, that ſeeme to loue them. But I long yet to heare the end, for me thinketh a matter begun with ſuch heate, ſhould end with a bitter colde.

O Philautus, the ende is ſhort and lamentable, but as it is, haue it.

SHe after long recreating of her ſelfe in the Countrie, repaired againe to the Court, and ſo did I alſo, where I liued (as the Elephant doth by aire) with the ſight of my Lady, who euer vſed me in all her ſecrets, as one that ſhee moſt truſted. But my ioyes were too great to laſt, for euen in the middle of my bliſſe, there came tidings to Iſſida, that Thirſus was ſlaine by the Turkes, being then in pay with the King of Spaine, which battaile was ſo bloody, that many gentlemen loſt their liues.

Iſſida ſo diſtraught of her wits wt this news, fel into a phrenſie, hauing nothing in her mouth but alwaies this, Thirſus ſlain, Thirſus ſlaine: euer doubling this ſpeech, with ſuch pitifull cries and ſcrieches as it would haue moued the ſouldiers of Vliſſes to ſorrow. At the laſt by good keeping, and ſuch meanes as by Phyſicke was prouided, ſhee came againe to her ſelfe, vnto whome I writ many letters, to take patiently the death of him, whoſe life could not be recalled: diuerſe ſhee anſwered, which I will ſhew you at my better leaſure. But this is moſt ſtrange, that no ſute could allure her againe to loue, but euer ſhee liued all in blacke, not once comming where ſhe was moſt ſought for: But within the tearme of fiue yeeres ſhe began a little to liſten to mine old ſute, of whoſe

faithfull

faithfull meaning shee had such triall, as she could not thinke that either my loue was builded vppon lust or deceit.

But destinie cut off my loue by the cutting off her life, for falling into a hot pestilent feauer she dyed, and how I tooke it I meane not to tell: but forsaking the Court presently, I haue here liued euer since, and so I meane till death call me.

NOw gentlemen, I haue held you too long, I feare me, but I haue ended at the last. You see what loue is, begun in griefe, continued with griefe, ended with death. A paine full of pleasure, a ioy replenished with misery, a heauen, a hell, a god, a diuell, and what not that either hath in it sense or sorrow? Where the daies are spent in thoughts, the nights in dreames, both in danger, eyther beguiling vs of that we had: or promising vs that wee haue not. Full of iealousie without cause, and voide of feare when there is cause: so many inconueniences hanging vpon it, as to recken them all, were infinite, and to taste but one of them, intollerable.

Yet in these daies it is thought signes of a good wit, ythe onely vertue peculiar to a Courtier. For loue they say is in young Gentlemen, in clownes it is lust, in old men, dotage, what is it in all men, madnesse.

But you Philautus, whose blood is in his chiefest heate, are to take greater care, least being ouerwarmed with Loue, it set inflame the liuer, as it driue you into a consumption. And thus the old man brought them in to dinner, where they hauing taken their repast, Philautus as well in the name of Euphues as his owne, gaue this answere to the old mans tale, and these vnto like thankes for his cost and curtesie.

FAther, I thinke part I will set for your talke amongst y rest pleasant, than for your counsell which I account profitable, and so much for your great cheere and curteous entertainment, as it deserueth of thy selfe that cannot deserue any. Yee vnderstand in England, the women and men are in loue courteous to strangers courteous, and bountifull in hospitalitie, therefore later we haue eyed to your cost, therefore we haue hard to your paines, and may fulfilie them all whersoeuer we become, to your praise, and pleasure. This onely we craue, that necessity may excuse our boldnesse, and for amendes wee will vse such meanes, as although we cannot

make

make you gaine much, yet you shall leese little.

Then *Fidus* taking Philautus by the hand, spake thus to them both.

GEntlemen & friends, I am ashamed to receiue so manie thanks for so small curtesie, & so far off it is for me to looke for amendes for my cost, as I desire nothing more than to make you amendes for your companie, & your good will in accounting well of ill fare: ouelie this I craue, that at your returne, after you shall bee feasted of greate personages, you vouchsafe to visite the Cotage of poore Fidus, where you shal bee no lesse welcome than Iupiter was to Bacchus: Then Euphues,

Wee haue troubled you too long, and high time it is for poore pilgrimes to take the daie before them, least being benighted, they straine curtesie in another place, and as wee saie in Athens, Fish and ghesse in three daies are stale: Notwithstanding wee will be bould to see you, and in the meane season wee thanke you, and euer as we ought, wee will praie for you.

Thus after manie farewelles, with as manie welcoms of ỹ one side and thankes of the other, they departed, & framed their steps towards London. And to driue awaie the time, Euphues beganne to instruct Philautus.

THou seest Philautus the curtesie of England to surpasse, and the constancie (if the old gentleman could the truth) to excel, which warneth vs both to be thankefull for the benefits we receiue, and circumspect in ỹ behauiour we vse, least being vnmindfull of good turnes, wee be accounted ingrate, & being dissolute in our liues, we be thought impudent.

When we come into London, we shall walke in the garden of the world, where among manie flowres, we shall see some weeds, sweet Roses, and sharpe Nettles, pleasant Lillies, and pricking thorns, high Vines, & low hedges. All things (as the fame goeth) that may either please the sight or dislike the smell, either feede the eie with delight or fill the nose with infection.

Then good Philautus let the care I haue of thee be in steade of graue counsell, & my good will towards thee in place of wise vom. I had rather thou shouldest walke among the bowes of wholesome pothearies, than the knots of pleasant flowres, & better shalt thou

find

finde it to gather Garlike for thy stomacke, than a sweete Violet for thy senses. I feare me Philautus, that seeing the amiable faces of the English Ladies, thou wilt cast off all care both of my counsell and thine owne credite. For well I know that a fresh colour doth easily dim a quick sight, that a sweet rose doth soonest pearce a fine sent, that pleasant sirupes doe chiefliest infect a delicate tast, that beautifull women do first of al allure them that haue the wantonest eies, and the whitest mouthes.

A strange Tree there is called Alpina, which bringeth forth the fairest blossomes of all trees, which the Bee, either suspecting to be venimous, or misliking because it is so glorious, neither tasteth it, nor commeth neere it. In ỹ like case Philautus, would I haue thee to imitate the Bee, that when thou shalt behould the amiable blossomes of ỹ Alpine tree in any woman, thou shun them, as a place infected either with poyson to kill thee, or hony to deceiue thee: for it were more conuenient thou shouldest put out thine eies, & liue without loue, than to haue them cleare & be infected with lust.

Thou must choose a woman as the Lapidarie doeth a true Saphire, who when he seeth it to glister, couereth it with oyle, & then if it shine, he alloweth it, if not, hee breaketh it. So if thou fall in loue wõne ỹ is beautifull, cast some kind of colour in hir face, either as it were misliking hir behauiour, or hearing of hir lightnes: & if then she looke as faire as before, woe hir, win hir, & weare hir.

Then my good friend, consider with thy selfe what thou art, an Italian: where thou art, in England: whom thou shalt loue, if thou fal into that veine, an Angel. Let not thy eie goe beyond thy eare, nor thy tongue as farre as thy feet. And thus I coniure thee, that of al things thou refraine from the hot fire of affection.

For as the pretious stone Autharsitis, being throwne into the fire looketh black & halfe dead, but being cast into the water, glistereth like the Sunne beames: so the pretious mind of man once put into the flame of loue, is as it were vgly and loseth hir vertue, but sprinkled with ỹ water of wisedome, & detestation of such fond delights, it shineth like the glorious raies of Phœbus.

And it shal not be amisse, though my Physick be simple, to prescribe a straight diet before thou fal into thine old disease.

First, let thy apparell be but meane, neither too braue to shew thy

pride, nor too base to bewray thy pouertie: be as carefull to keep thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the minde, & the onely sauce that Bacchus gaue Ceres when he fel in loue: be not daintie mouthed, a fine taste noteth the fond appetites that Venus sayd her Adonis to haue, who seeing him to take chiefest delight in costly cates, smiling said thus.

I am glad that my Adonis hath a sweet tooth in his head, and who knoweth not what followeth: But I will not wade too farre, seeing heeretofore as well in my Cooling card, as at diuers other times I haue giuen thee a caueat, in this vanitie of loue, to haue a care: & yet me thinketh the more I warne thee, ỳ lesse I dare trust thee: for I know not how it commeth to passe, that euery minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

EVphues, I thinke thou wast borne with this word Loue in thy mouth, or ỳ thou art bewitched wt it in mind, for there is scarce three words vttered to me, but the third is Loue, which how oft I haue answered thou knowest, & yet, that I speake as I thinke, thou neuer beleeuest: either thinking thy selfe a God, to know thoughtes, or mee worse than a diuell, not to acknowledge them, when I shall giue any occasion warne mee, & that I should giue none, thou hast already warned me, so that this perswade thy self I will stick as close to thee, as the sole to the shoe.

But truely I must needes commend the curtesie of England, & old Fidus for his constancy to his Ladie Iffida, & her faith to her friend Thirsus: the remembrance of which discourse did oft bring into my minde the hate I bare to Lucilla, who loued all, and was not found faithfull to any. But I let that passe least thou come in againe with thy faburthen, and bit me in the teeth with Loue, for thou hast so charmed mee, that I dare not speake any word that may be wrested to charitie, least thou say, I meane loue: & in truth I think there is no more difference betweene them, than between a broome & a besome.

I will follow thy wyet & thy counsaile, I thanke thee for thy good will, so that I will now walke vnder thy shadow, & be at thy commandement: not so answered Euphues, but if thou follow mee, I

dare

bare be thy warrant wee will not offend much. Much talke there was in the way, which much shortened their way: and at the last they came to London, where they met diuers straungers of their friendes, who in small space brought them familiarly acquainted with certain English gentlemen, who much delighted in the company of Euphues, whom they found both sober and wise, yet sometimes merry and pleasant. They were brought into all places of the Citie, and lodged at the last in a Marchants house, where they continued till a certaine breach.

They vsed continually the Court, in the which Euphues tooke such delight, that he accounted all the praises he heard of before rather to be enuious than otherwise, and to be partiall, not giueing so much as it deserued; and yet to be pardoned because they could not. It happened that these English Gentlemen conducted these two straungers to a place where diuers gentlewomen were: some courtiers, others of ỹ cõtry, where being welcome, they frequented almost euery day for ỹ space of one moneth, entertaining of time in courtly pastimes, though not in the Court: insomuch ỹ if they came not, they were sent for, and so vsed as they had been country men, not straungers. Philautus with his continuall accesse, and often conference with gentlewomen, began to wean himselfe from the counsel of Euphues, & to wed his eies to ỹ comelines of ladies; yet so warily, as neither his friend could by narrow watching discouer it, neither did he by any wantõ countenãce bewray it: but carrying the image of loue engrauẽ in the bottom of his hart, & the picture of curtesie imprinted in his face, he was thought of Euphues courtly, & knowne to himself cõfortlesse. Among a number of Ladies he fixed his eies vpon one, whose countenance seemed to promise mercy & threaten mischiefe, entermedling a desire of liking wỗ a disdaine of loue: shewing her selfe in curtesie to bee familiar with all, & with a certaine comely pride to accept none: whose wit would commonly taunt without despight, but not without disport, as one that seemed to abhorre loue worse than lust, and lust worse than murther: of greater beautie then birth, & yet of lesse beautie than honestie: which gat her more honour by vertue, than nature could by Art, or fortune might by promotion. Shee was ready of answere, yet wary: shrill of speech, yet sweet: in all her passions so

temperate, as in hir greatest mirth none would thinke hir wanton: neither in hir deepest griefe, sullen: but alwais to looke with so sober cheerfulnes, as it was hardlie thought, wher she were more cõmended for ỳ grauitie of ỳ aged, or for hir courtlinesse of ỳ youth: oftētimes delighted to heare discourses of loue, but euer desirous to be instructed in learning: somewhat curious to keepe hir beautie which made hir comely, but more carefull to increase hir credit, which made hir commendable: not adding the length of a haire to courtlinesse, that might detract the breadth of a haire from chastitie: In all hir talke so pleasant, in all hir lookes so amiable, so graue modestie ioyned with so wittie mirth, that they that were intangled with hir beautie, were inforced to prefer hir wit before their willes, & they that loued hir beautie, were compelled to preferre their affections before hir wilsdome: whose rare qualities caused so straunge euents, that the wise were allured to vanities, and the wantons to vertue, much like the riuer in Arabia, which turneth golde to drosse, & dust to siluer. In conclusion, there wanted nothing in this English Angel ỳ Nature might adde for perfectiõ, or fortune could giue for wealth, or God doth commonly bestow on mortall creatures. And more easie it is in the description of so rare a personage, to imagine what she had not, than to repeate al she had. But such a one she was, as almost al they are that serue so noble a Prince, such virgins carry lights before such a Vesta, such Nymphs arrows, to such a Diana. But why goe I about to set her in black and white, who Philautus is now in all colours impourtraying in ỳ Table of his heart. And surely I thinke by this he is halfe mad, whom long since I left in a greate maze.

Philautus viewing all these things, and more than I haue vttered (for that the louers eye pearceth deeper) withdrew himselfe secretly into his lodging, and locking the doore began to debate in himselfe in this maner:

Ah thrice vnfortunate is hee that is once faithful, and better it is to be a mercilesse souldier than a true louer: the one liueth by an others death, the other dieth by his owne life. What strange fits are these Philautus, ỳ art burnt ouer with such a heate, ỳ thou shakest for cold, & all thy bodie in a shiuering sweat, in a flaming Ire, melteth like waxe, & hardneth like ỳ Adamant?

It is loue? Then woulde it were death: for likelier it is that I would lose my life than win my loue. Ah Camilla, but why doe I name thee whē thou dost not heare me? Camilla, name thee I will, though thou hate me. But alas, the sound of thy name doeth make mee sound for griefe. What is in mee ẏ thou shouldst not despise, and what is there not in thee that I should not wonder at? Thou a woman, the last thing god made, and therefore the best. I a man, that could not liue without thee, & therefore the worst. All things were made for man as a Soueraign, and man made for a woman as a slaue. O Camilla, would either thou hadst beene bred in Italie, or I in England, or would thy vertues were lesse then thy beautie, or my vertues greater than my affections.

I see that India bringeth golde, but *England* bringeth goodnes: And had not England beene thrust into a corner of ẏ world it wold haue filled the whole world with woe. Where such women are as wee haue talked of in Italy, heard of in Rome, read of in Greece, but neuer found but in this Iland: And for my part (I speak softly because I wil not heare my selfe) would there were none such here, or such euery where. Ah fond Euphues, my deare friende, but a simple fool if thou beleeue now the Cooling Card, & an obstinate foole if thou do not recant it. But it may be thou layest that carde for ẏ eleuation of Naples like an Astronomer. If it were so I forgiue thee, for I must beleeue thee, if for the whole world, behould England where Camilla was borne the floure of curtesie, the picture of comelinesse: one that shameth Venus beeing somewhat fairer, and much more vertuous: and staineth Diana, beeing as chaste, but much more amiable. I but Philautus, the more beautye she hath, the more pryde, and the more vertue the more preciſenes, The peacock is a birde for none but Iuno, the Doue for none but Vesta. None must weare Venus in a Table, but Alexander; none Pallas in a ring, but Vlisses. For as there is but one Phœnix in the world, so is ther but one tree in Arabia wherin she buildeth, and as there is but one Camilla to bee heard of, so there is but one Cæsar that she will like of. Why then Philautus, what resteth for thee but to die with patience, seeing thou maist not liue with pleasure? When thy disease is so dangerous, ẏ the third letting of blood is not able to recouer thee, when neither Ariadnes thread, nor Sibillaes

bough, nor Medeas seede, may remedy thy griefe. Die, die Philautus, rather with a secret scar, than an open scorne. Patroclus cannot maske in Achilles armour without a maime, nor Philautus in the English Court without a mocke. I, but there is no pearle so hard, but vineger breaketh it, no Diamond so stony, but blood mollifieth, no heart so stiffe, but loue weakeneth it. And what then? Because she may loue one, is it necessary she should loue thee?

Bee ther not infinit in England, who as farre exceed thee in wealth, as thee doth all the Italians in wisedome, & are as far aboue thee in all qualities of the body, as she is aboue them in all giftes of the minde? Doest thou not see euery minute the noble youth of England frequent ỹ court, wᵭ no lesse courage, thā thou cowardise? If courtly bravery may allure her, who more gallant thā they? If personage, who more valiāt? If witty, who more sharpe? If birth, who more Noble? If vertue, who more deuout?

When there are all things in them that should delight a Ladie, and no one thing in thee that is in them, with what face Philautus canst thou desire, which they cannot deserue, or with what seruice deserue that, which so many desire before thee.

The more beauty Camilla hath, the lesse hope shouldest thou haue: and thinke not but the bait that caught thee, hath beguiled other Englishmen ere now. Infants they can loue, neither so hard hearted to despise it, nor so simple, not to discerne it.

Is it likely then Philautus, that the Fox wil let the grapes hang for the goose? or the English man bequeath beauty to the Italian? No, no Philautus, assure thy selfe there is no Venus, but thee hath her Temple, where on the one side Vulcan may knocke, but Mars shall enter: no Saint but hath his shrine, and hee that cannot win with a Pater noster must offer a penny.

And as rare it is to see the Sunne without a light, as a faire woman without a louer, & as neere infancy to beauty, as the pricke to the Rose, as the stalke to the rinde, as the earth to the roote.

Dost thou not thinke that hourely she is serued and sued vnto of thy betters in birth, thy equals in wealth, inferious in no respect? If then she haue giuen her faith, darest thou call her honour into suspicion of falshood? If shee refuse such vaine delights, wilt thou bring her wisedome into the compasse of folly? If shee

loue so beautifull a peece, then will she not be vnconstant? If shee vow virginity, so chast a lady cannot be periured: & of two things, the one of these must be true, that eyther her minde is alreadie so weaned from loue, that she may not be moued, or so setled in loue, that shee is not to be remoued. I, but it may be, that so young and tender a heart, hath not yet felt the impression of loue: I, but it cannot bee that so rare perfection should want that which they al wish, affection. A rose is sweeter in the bud than ful blowne. Yong twigs are sooner bent then old trees. White Snow sooner melted than hard Ise: which proueth that the younger she is, the sooner shee is to bee wooed, and the fairer shee is the likelyer to bee wonne.

Who will not runne with Atlanta, though hee bee lame? Who would not wrastle with Cleopatra, though hee were sicke? Who feareth to loue Camilla, though he were blind?

Ah beauty, such is thy force, that Vulcan courteth Venus, she for comlinesse a Goddesse, he for vglinesse a diuell: more fit to strike with a hammer in his forge, than to hold a Lute in her Chamber.

Whither doest thou wade Philautus, in launcing the wounde thou shouldest taynt, and pricking the heart, which asketh a plaister?

For in decyphering what shee is, thou hast forgotten what thou thy selfe art, & being dazeled with her beauty, thou seest not thine owne baseneſſe.

Thou art an Italian poore Philautus, as much misliked for the vice of thy Country, as she meruelled at for the vertue of hers: and with no lesse shame doest thou heare, how if any Englishman bee infected with any misdemeanour, they say with one mouth, hee is Italienated: so odious is that Nation to this, that the very man is no lesse hated for the name, than the Countrie for the manners.

O Italie, I must loue thee, because I was borne in thee: but if the infection of the ayre be such, as whosoeuer breed in thee, is poisoned by thee, than had I rather be a Bastard to the Turke Ottoman, than heire to the Emperour Nero.

Thou which heretofore wast most famous for victories, art become most infamous by thy vices, as much disdained now for thy beastlinesse in peace, as once feared for thy battailes in war: thy

Cæsar

Cæsar being turned to a Vicar, thy Consuls to Cardinalles, thy sacred Senate of three hundred graue Counsellors, to a shamelesse Synode of three thousand greedie Caterpillers. Where ther is no vice punished, no vertue praised, where none is long loued if hee doe not ill, where none shall bee loued, if hee doe well. But I leaue to name the sinnes, which no Ciphers can number, and I would I were as free from the infection of some of them, as I am far from the reckoning of al of them, or would I were as much enuied for good, as thou art pitied for ill.

Philautus, would thou hadest neuer liued in Naples, or neuer left it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisedome, danger and desire!

Shall I goe and attire my selfe in costly apparell? tush, a faire pearle in a Morians eare, cannot make him white. Shal I ruffle in new deuises, with Chaines, with Bracelets, with Rings and Roabes? Tush, the pretious stones of Mansolus Sepulcher, cannot make the dead carcasse sweete.

Shall I curle my haire, colour my face, counterfait courtlines? tush, there is no painting can make a picture sensible. No, no, Philautus, either swallow the iuice of Mandrake, which may cast thee into a dead sleepe, or chew the hearbe Cheruel, which may cause thee to mistake euery thing: so shalt thou either die in thy slumber, or thinke Camilla deformed by thy potion. No, I cannot doe so, though I would. But suppose thou thinke thy selfe in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet wil this onely be cast in thy teethe as an oblique, thou art an Italian.

I, but all that be black, dig not for coles, all things that breede in the mudde, are not Euets: all that be borne in Italy are not ill. Shee will not enquire what most are, but enquire what I am. Euery one that sucketh a wolfe is not rauening, there is no countrie, but hath some that haue worse, none but hath some. And canst thou thinke that an English Gentleman will suffer an Italian to be his Riuall? No no, thou must either put vp a quarrell with shame, or trie the combat with perill. An English man hath three qualities, hee can suffer no partner in his loue, no stranger to bee his equall, nor to be dared by any. Then Philautus, bee as warie of

thy

thy life as carefull for thy loue: thou must at Rome reuerence Romulus, in Boetia Hercules, in England those that dwell there, else shalt thou not liue there. Ah loue, what wrong dost thou me, which once beguiledst me with that I had, & now beheadest me for that that I haue not. The loue I bore to Lucilla was colde water, the loue I owe Camilla hot fire: the first was ended with defame, the last must begin with death. I see now that as the reuiuation of an Ague is desperate, & the second opening of a vaine deadly: so the renuing of loue is, I know not what to tearme it, worse than death & as bad as what is worst. I perceiue it at the last, the punishment of loue is to liue. Thou art heere a stranger without acquaintance, no friend to speake for thee, no one to care for thee, Euphues will laugh at thee if he know it, & thou wilt weepe if hee know it not. O infortunate Philautus, borne in the wane of the Moone, & as like to obtaine thy wish, as the wolfe to eat ỳ Moone. But why goe I about to quench fire with a sword, or wᵭ affectiõ to mortifie my loue? O my Euphues, would I had thy wit or thou my will. Shal I vtter this to thee, but thou art more likely to correct my follies wᵭ counsaile, than to cõfort me with any pretty conceit. Thou wilt say that shee is a Lady of great credit, & I beere of no countenance: I, but Euphues, low trées haue their tops, small sparks their heat, & ly per splene, the least her gall, Philautus his affection, which is neither ruled by reason, nor ledde by appointment. Thou broughtest me into England, Euphues, to see, & I am blind: to seek aduentures, & I haue lost my selfe: to remedie loue, and am now past cure, much like Seriphus that olde drudge in Naples, who coueting to heale his bleared eyes, put it out. My thoughtes are high, my fortune low: & I resemble that foolish Pilote who hoiseth vp all his sailes and hath no winde, & launcheth out his ship & hath no water. Ah loue, thou takest away my taste, and pyninest mine appetite, yet if Euphues would bee as willing to further mee now, as he was once wilie to hinder mee, I should thinke my selfe fortunate, and all that are not as wise as he fooles. There is a stone in the flood of Thracia, that whosoeuer findeth it, is neuer after grieued. I would I had that stone in my mouth, or that my body were in that riuer, that I might either be without griefe, or without life.

And with these words Euphues knocked at the doore, which Philautus opened pretending drowsinesse, and excusing his absence by idlenesse vnto whom Euphues said:

What Philautus, doest thou shun the Court to sleepe in a corner, as one either cloied with delight, or hauing surfetted with desire: beleeue me Philautus, if the winde be in that doore, or thou so deuout, to fall from beauty to thy beades, and to forsake the court to liue in a Cloister, I cannot tell whether I should more wonder at thy fortune, or praise thy wisedome: but I feare mee, if I liue to see thee so holy, I shall be an olde man before I die, or if thou die not before thou be so pure, thou shalt be more marualled at for thy peeres, than esteemed for thy vertues. In sooth my good friend, if I should marry a peere in England, I could not abide an houre in my chamber, for I know not how it commeth to passe, that in earth I thinke no other paradise, such variety of delights to allure a courtly eye, such rare puritie to draw a well disposed mind, that I know not whether they be in England more amorous or vertuous, whether I should thinke my time best bestowed in viewing goodly Ladies, or hearing godly lessons.

I had thought no woman to excell Lucia in the world, but now I see that in England they be al as good, none worse, many better, insomuch that I am inforced to thinke, that it is as rare to see a beautifull woman in England without vertue, as to see a fayre woman in Italie without pride. Curteous they are wont counselle, but not without courtlinesse: merry without curiositie, but not without measure, so that conferring the Ladyes of Greece with the Ladyes of Italy, I finde the best but indifferent, and comparing both countries with the Ladies of England, I account them all starke naught. And truely Philautus, thou shalt not shriue me like a ghostly Father, for to thee I will confesse in two things my extreame folly, the one in louing Lucilla, who in comparison of these, had no sparke of beautie, the other for making a coulling carde against women, when I see these to haue so much vertue, so that in the first I must acknowledge my iudgement raw to discerne shadowes, & rash in the latter, to giue so peremptory a sentence: in both I thinke my selfe to haue erred so much, that I recant both, being ready to take any penance thou shalt inioine me, whether it bee a

faggot

faggot for hereſie, or a fine for hipocriſie. An heretike I was by mine inuectiue againſt women, & no leſſe then an hypocrite for diſſembling with thee, for now Philautus, I am of that minde, that women: but Philautus taking holde of his diſcourſe, interrupted him with a ſodaine reply, as followeth.

STay Euphues, I can leuell at the thoughts of thy hearte by the wordes of thy mouth, for that commonly the tongue vttereth ỳ minde, & the outward ſpeech bewrayeth the inward ſpirit. For as a good roote is knowne by a faire bloſſome, ſo is the ſubſtance of the heart noted by the, ſhew of the countenance. I can ſee day at a little hole, thou muſt haue cunningly if thou beguile a Cripple, but I cannot chooſe but laugh to ſee thee play wᵗ the bait, that thou haſt ſwalloweᵈ, thinking with a miſt to make my ſight dimme, becauſe I ſhould not perceiue thy eies bleared: but in faith Euphues, I am now as well acquainted with thy conditions, as with thy perſon, and yᵗ hath made mee ſo expert in thy dealings, that well thou maiſt iuggle with the worſe, but thou ſhalt neuer deceiue me. A burnt child dreadeth the fire, he that ſtumbleth twice at one ſtone is worthy to bumbe his ſhinnes, thou maiſt happily for all meare thy ſelfe, but thou ſhalt neuer delude me, I know thee now as readily by thy wiles, as thy viſage: It is a blinde Gooſe ỳ knoweth not a Hare from a ferne buſh, & a foolish fellow ỳ cannot diſcerne craft frō ſcience, being open enemies. But why ſhould I lament thy follies wᵗ griefe, whē thou doeſt not ſo much ſuſpect thy deceit. Ah Euphues, I loue thee wel, but thou hateſt thy ſelfe, & ſeekeſt to heape more harmes on thy head by a little loue, than thou ſhalt euer claw off by thy great wiſedome. All ſorts of [illegible] thou haſt not loue in aſſuring [illegible] thou canſt not leaue when thou liſteth. [illegible] Euphues canſt thou returne to thy vomit, ſeeming wᵗh [illegible] to laughe by that which thou didſt caſt vp? [illegible] the teares that once thou didſt vtter [illegible] and art thou not aſhamed now againe to [illegible] They muſt needes thinke thee either enuious vpon [illegible] vpon a light cauſe, and then will they all be as ready to hate thee for thy ſpight, as to laugh at thee for thy looſeneſſe.

No Euphues, ſo deep a wounde cannot be healed with ſo light a

pastime, thou maist by Art recouer thy skin, but thou canst neuer couer thy scarre, thou maist starue with coales because thou art wise, but the wise will euer marke thee for a coole. Then sure I cannot see what thou gainest, if the simple condemne thee of flatterie, & the graue of folly. Is thy cooling card of this propertie, to quench fire in others, & to kindle flames in thee? Or is it a whetstone to make thee sharp, & vs blunt, or a salue to cure wounds in mee and cure thē in Euphues? Why doest thou write against thē thou neuer thoughtest, or if thou diddest it, why doest thou not follow it? But it is needfull for the Physition to sicken, for the shepheard to wander, for Euphues to prescribe what he will, & doe what he list.

will not graunt thee for a priuiledge, that vnder the colour of wit thou maiest be accounted wise: and being obstinate, thou art to bee thought singular. There is no coine good siluer but thy halfpeny, if thy Glasse glister it must needes be golde, if thou speake a sentence, it must be law: if giue a censure, an oracle: if dreame, a prophesie: if coniecture, a truth: insomuch that I am brought into a doubt, whether I should more lament in thee thy want of gouernment, or laugh at thy fained grauity.

But as the rude Poet Cherillus had nothing to be noted in his verses but onely the name of Alexander, nor that rurall Poet Daretus any thing to couer his deformed Ape, but a white curtain: so Euphues hath no other thing to shadow his shameless wickednesse but onely a shew of wit. I speake all this, Euphues, not that I enuy thy estate, but that I pitty it, & in this I haue discharged the dutie of a friend, in that I haue not winked at thy folly.

Thou art in loue Euphues, contrary to thine oath, thine honour, thine honesty, neither would any professing as thou doest, liue as thou doest, which is no lesse greefe to me, than shame to thee. Except thou maiest make some, because I am credulous, but amended to the world thou canst not frame, because thou art come out of Greece, to blaze thy vice in England, a place too honest for thee, & thou too dishonest for any place. And this my plaine & friendly dealing, if thou wilt take as I meane, take as thou wilt: I feare not thy force nor thy friendship: so I end.

Euphues not a little amazed with the discourteous speech of Philautus, whom he saw in such a burning feauer, did not apply warme clothes to continue his sweat, but gaue him cold drinke to make him shake, either thinking so strange a malady was to be cured with a desperate medicine, or determining to vse as little art in Physick, as the other did honesty in friendship, therefore in stead of a pill to purge his hot bloud, hee gaue him a choake peare to stop his breath, replying as followeth.

I thought Philautus that a wound healing so fayre could neuer breede to a Fistula, or a body kept so well from drinke, to a dropsie: now I well perceiue thy flesh is as ranke as y wolues, who as soone as he is stricken recouereth a frenne, but rankleth inwardly: and that commeth of the inward of thy stomacke as queasie as

old

als Nestors vnto whom pap was no better then poison: & thy body no lesse distempered than Hermogenes, whom abstinence from wine made oftentimes drunke. I see thy humour is loue, thy quarrell iealousie: the one I gather by thy addle head, ỹ other by thy suspicious nature: but I leaue them both to thy wil, & thee to thine owne wickednesse. Prettily cloaking thine own follie, thou callest me theefe first, not vnlike vnto a curst wife, who deseruing a checke beginneth first to scold. There is nothing that can cure the Kings euill, but a Prince, nothing else a pleurisie but letting blood, nothing purge thy humour, but that which I cannot giue thee, nor thou get of any other, libertie.

Thou seemest to colour craft by a friendly kindnesse, taking great care for my bondage, that I might not distrust thy follyes: which is, as though the Thrush in the Cage should bee sorrie for ỹ Nightingale, which singeth on the tree, or the Beare at the stake lament the mishap of the Lyon in the Forrest.

But in truth Philautus, though thy skinne shew thee a Fore, thy little skill tryeth thee a sheepe. It is not the colour that commendeth the good Painter, but a good countenance: nor the cutting ỹ valueth the Diamond, but the vertue, nor a glose of the tongue that tryeth a friend, but the faith. For as all coynes are not good that haue the image of Cæsar, nor all golde that is coined with the kings stampe: so all is not truth that beareth the shewe of gentlenesse, nor all friends that beare a faire face. If thou pretend such loue to Euphues, carry thy heart on the backe of thy hand, and thy tongue in thy palme, that I may see what is in thy minde, and thou with thy fingers clasp thy mouth. Of a stranger I can beare much, because I know not his maners, of an enimy more, for that all proceedeth of malice, all things of a friend if it be to trieme, nothing if it be to betray me: I am of Scipios minde, who had rather that Hannibal should eate his heart with salt, than Lælius grieue it with vnkindnesse: and of the like with Lælius, who chose rather to be slaine with the Spaniards, than suspected of Scipio.

I can better take a blister of a nettle, than a pricke of a Rose; more willing that a Rauen should peck out mine eies, than a turtle pecke at them. To dye of the meate one liketh not, is better than

than to surfet of that hee loueth: & I had rather an enimie should burie me quick, than a friend belie me when I am dead.

But thy friendship Philautus, is like a new fashion, which beeing vsed in the morning, is accounted old before noone: which variety of changing being oftentimes noted of a graue Gentleman of Naples who hauing bought a hat of the newest fashion, and best blocke in all Italy, & wearing it but one day, it was told him that it was stale, he hung it vp in his studie, and viewing all sortes, all shapes, perceiued at the last his olde hat againe to come into the new fashion: wherewith smiling to himselfe he sayd, I haue now liued compasse, for Adams olde Apron must make Eue a new Kirtle: noting this, that when no new thing could bee deuised, nothing could be more new than the old.

I speake this to this end Philautus, ỳ I see thee as often change thy head as others doe their hats, now being friend to Aiax because hee should couer thee with his Buckler, now to Vlisses, that hee may pleade for thee with his eloquence, now to one and now to another, and thou dealest with thy friends as that Gentleman did with his seit: for seeing not my paine answerable to thy vanities, thou goest about (but yet the neerest way) to hang mee vp for holy dayes, as one neither fitting thy head, nor pleasing thy humour, but when Philautus thou shalt see, that change of friendships shall make thee a fat Calfe, and a leane coffer: that there is no more holde in a new friend than a new fashion: that hats alter as fast as the Turner can turne his blocke, and hearts as soone as one can turne his backe: when seeing euery one returne to his old wearing, & finde it the best: then compelled rather for want of others, than good will of mee, thou wilt retire to Euphues, whom thou layedst by the walles, and seeke him as a new friend, saying to thy selfe. I haue liued compasse, Euphues old faith, must make Philautus a new friend. Wherin thou resemblest those that at the first comming of new wine, leaue the olde, yet finding that grape more pleasant than wholesome, they begin to say as Calisthenes did to Alexander, that he had rather carouse old graines with Diogenes in his dish, than new grapes with Alexander in his standing cup: for of all gods, said he, I loue Aesculapius.

But thou art willing to change, else would best thou bee vnwilling

ting to quarrell: thou keepest onely company out of my sight, to Reinaldo thy country-man, which I suspecting cõcealed, and now proouing it dos not care. If he haue better deserued the name of a friend than I, God knoweth: but as Achilles sheeld being lost on the Seas by Vlisses was tost by the Sea to the Tombe of Aiax, as a manifest token of his right: so thou being forsaken of Reinaldo, wilt bee found in Athens by Euphues doore, as the true owner. Which I speake not as one doth to loose thee, but carefull thou loose not thy selfe. Thou thinkest an apple may please a child, & euery odde answer appeases a friend. No Philautus, a plaister is smal amends for a broken head: & a bad excuse will not purge an ill accuser. A friend is long a getting, & soone lost, like a marchants riches, who by tempest looseth as much in two houres, as hee hath gathered together in twenty yeeres. Nothing so fast knit as glasse, yet once broken, it can neuer be ioined. Nothing fuller of mettall than steele, yet ouerheated, it will neuer be hardned, friendship is the best pearle: but by disdaine, throwen into vineger, it bursteth rather in peeces, than it will bow to any softnesse.

It is a salt fish that water cannot make fresh, sweet Hony that is not made bitter with gall, hard gold that is not mollified with fire, and a miraculous friend that is not made an enimy with tẽpt. But giue me leaue to examine the cause of thy discourse to the quicke, and omitting the circumstances, I will to the substance.

The onely thing thou laiest to my charge is loue, & that is a good ornament. The reason to proue it, is my praising of women, but that is no good argument. Am I in loue Philautus? with whom it should be thou canst not coniecture, and that it should not be with thee, thou giuest occasion.

Priamus began to be iealous of Hercules, when hee knew none did loue her, but when hee loued many, and thou of me, when thou art assured I loue none, but thou thy selfe euery one, but whether I loue or no, I cannot liue quiet, vnlesse I be fit for thy spyt: wherin thou doest imitate Scyron and Procustes, who framing a bed of Wasse to their owne bignesse, caused to be placed as a lodging for all passengers, insomuch that none could trauell that way, but he was inforced to take measure of their sheetes: if he were too long

for

for the bed, they cut off his legs for catching colde, it was no place for a lungis, if too short, they racked him at length, it was no pallet for a Dwarfe: and certes Philautus, they are no lesse to bee discommended for their crueltie, than thou for thy folly. For in like maner hast thou built a bedde in thine owne braines, wherein euery one must be of thy length, if he loue, thou cuttest him shorter either with some odde deuise, or graue counsell, swearing rather than thou wouldest not be beleeued, that Protagines portraied Venus, wt a Spunge sprinkeled with sweet water, but if once she wrung it, it would drop bloud: that her Iuory combe wold at the first tickle the haires, but at the last turne all the haires into Adders: so that nothing is more hatefull than loue. If hee loue not thou stretchest out like a Wire drawer, making a Wire as long as thy finger, longer then thine arme, pulling on with the Pincers with ỹ shoomaker a litle shooe on a great foote, till thou cracke thy credit, as he doth his stitches, alledging that loue followeth a good wit, as ỹ shadow doth the bodie, & as requisite for a Gentleman, as steele in a weapon. A wit saiest thou, without loue, is like an Egge without salt, and a courtier void of affectiõ, like salt without sauour. Thẽ as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou rollest all thy wits to sift loue from lust, as the Baker doth the bran from the flower, bringing in Venus with a Tortoise vnder the foote, as slowe to harmes, her Chariot drawne with white Swannes, as the cognisance of Vesta, her birds to be Pigions, noting piety: with as many inuentions to make Venus currant, as the Ladies vse sleights in Italie, to make themselues counterfait.

Thus with the Aegyptian thou plaiest fast or loose, so that there is nothing more certain than that thou wilt loue, & nothing more vncertaine than when, turning at one time thy taile to the winde, with the Hedgehog, & thy nose in the wind with the weathercock, in one gale both hoysing sayle & weighing Anker, with one breath making an allarum and a parly, discharging in the same instant, both a bullet and a false fire. Thou hast racke mee & curtald mee, sometimes I was too long, sometimes too short, now too big, then too litle, so that I must needs thinke thy bed mõstrous, or my body, either thy braine out of temper, or my wits out of tune: inso-

much as I can liken thy head to Mercuries pipe, who with one stop caused Argus to stare and winke. If this fault bee in thy nature, counsell can do litle good, if in thy disease, Physick can do lesse: for nature will haue her course, so that perswasions are needlesse, and such a malady in the marrow, will neuer out of the bones, so that medicines are bootlesse.

Thou saist that all this is for loue, and that I being thy friend, thou art loth to winke at my folly: truely I say with Tully, with faire wordes thou shalt yet perswade me: for experience teacheth mee, that straight trees haue crooked rootes, smooth baites sharp hookes, that the fairer the stone is in the Toades head, ỹ more pestilent her poison is in her bowels: that talke the more it is seasoned with fine phrases, the lesse it sauoureth of true meaning. It is a mad Hare that will be caught with a Taber, & a foolish bird that staieth the laying salt on her taile, & a blinde goose that commeth to the Foxes sermon. Euphues is not intangled with Philautus charmes. If all were in iest, it was too broad, weighing the place: if in earnest too bad, considering the person: if to try thy wit, it was folly to bee so: if thy friendship, malice to bee so hastie. Hast thou not read, since thy comming into England, a prettie discourse of one Phiola, cõcerning the rebuking of a friend? Whose reasons, although they were but a few, yet were they sufficient, & if you desire more, I could rehearse infinit: But thou art like the Epicure, whose belly is sooner filled than his eye: for he coueteth to haue twenty dishes at his Table, when he cannot digest one in his stomacke, and thou desirest many reasons to bee brought, when one might serue thy turne, thinking it no Rainbow that hath not all colours, nor anncient armorie that is not quartered with sundry coats, nor perfect rules that haue not a thousand reasons: & of all the reasons would thou wouldest follow but one, not to check thy friend in a brauery, knowing that rebukes ought not to weigh a graine more of Salt than Suger: but to be so tempered, as like Pepper, they might be hot in the mouth, but like Triacle, wholesome at the heart: so shall they at the first make one bluth, if hee were pale, and well considered, better, if he were not past grace.

If a friend offend, he is to be whipped with a good Nurses rod, who when her childe will not be still, gineth it together both the twig

twig & the teate, & bringeth it asleep when it is wayward, as well with rocking it as rating it.

The admonition of a true friend should be like the practise of a wise Physition, who wrappeth his sharpe pilles in Sugar, or the cunning Chirurgion, who launcing the wound with an yron, immediatly applyeth to it soft lint, or as mothers deale with their children for wormes, who put their bitter seedes into sweet Raisins, if this order had been obserued in thy discourse, ỳ interlasing sowre taunts wᵭ sugred counsaile, bearing aswell a gentle raine, as vsing a hard snaffle, thou mightest haue done more with the whitke of a wande, than now thou canst with the pricke of a spur, & auoyded that which now thou maist not, extreame vnkindnes. But thou art like that kinde Iudge which Propertius noteth, who condemning his friend, caused him for ỳ more ease to be hanged wᵭ a silken twist: And thou like a friend, cuttest my throat wᵭ a rasor, not with a hatchet for my more honor. But why shold I set down the office of a friend, when thou like our Athenian, knowest what thou shouldest do, but like them, neuer doest it.

Thou saist I eate mine owne words in praising women, no Philautus, I was neuer either so wicked or so witlesse to recāt truths, or mistake colours. But this I say, that the Ladies in England as far excell all other countryes in vertue, as Venus doth all women in beautie. I flatter not those of whom I hope to reape benefite, neither yet to praise them, but that I think them women: there is no sword made of steele but hath yron, no fire made of wood but hath smoke, no wine made of grapes but hath lees, no womā created of flesh but hath faults: & if I loue them Philau. they deserue it. But it grieueth not thee Philautus that they be faire, but that they are chaste, neither doest thou like mee the worse for commending their beauty: but thinkest they will not loue thee well, because so vertuous: wherein thou followest those, who better esteeme the sight of the Rose than the sauour, preferring faire weedes before good hearbs, choosing rather to weare a painted floure in their bosomes, then to haue a wholsome roote, in their breaths, which resembleth the fashion of our Maidens in Italy, who buy that for the best cloth that will weare whitest, not that will last longest. Ther is no more praise to be giuen to a faire face than to a false glasse,

for as the one flattereth vs wᵗ a vaine shadow, to make vs proude in our owne conceits, the other feedeth vs wᵗ an idle hope, to make vs prouish in our contemplations. Chirurgions affirme, that a white veine being stricken, if at the first ther spring out blood, it argueth a good constitution of body: and I think, if a faire woman hauing heard the sute of a louer, if shee blush at the first brunt, & shew her blood in her face, sheweth a well disposed minde: so as vertuous women I confesse, are to be chosen by the face, not when they blush for the shame of some sin committed, but for feare she should commit any, all women should be as Cæsar would haue his wife, not onely free from sin, but from suspicion. If such be in the English Court, if I should not praise them, then wouldst thou say, I care not for their vertue, & now I giue them their commendation, thou swearest I loue them for their beautie: So that it is no lesse labour to please thy minde, than a sicke mans mouth, who can relish nothing by the tast, not ẏ the fault is in ẏ meat, but in his malady, nor thou like of any thing in thy head, not that there is any disorder in my sayings, but in thy senses. Thou doest last of al obiect ẏ which silence might well resolue, that I am fallen from prophets to poets, & returned againe with the dog to my vomit, which God knoweth is as farre from truth, as I know thou art frō wisdome. What haue I done Philautus, since my going from Naples to Athens, speake no more then the truth, vtter no lesse, flatter mee not to make mee better then I am, belye mee not to make mee worse, forge nothing of malice, conceale nothing for loue: did I euer vse any vnseemly talk to corrupt youth? Tell me where: did I euer deceiue those that put me in trust? Tell me whom: haue I committed my fact worthy either of death or defame? Thou canst not recken what: haue I abused my self towards my superiours, equals, or inferiors? I thinke thou canst not deuise when, but as there is no wooll so white, but ẏ Dier can make it black, no apple so sweet but a cunning grafter can change it into a crab: so is there no man so void of crime, ẏ a spiteful tongue cānot make him to be thought a caitife, yet commonly it falleth out so well, that the cloth weareth ẏ better being dyed: & the apple eateth pleasanter being grafted, and the innocence is more esteemed, and thriueth sooner being enuied for vertue than belyed for malice. For as he that strooke

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Iason on the stomack, thinking to kill him, brake his impostume with the blow, whereby he cured him: so oftentimes it fareth with those that deale malitiously, who in stead of a sworde apply a salue: and thinking to be ones Priest, they become his Phylition. But as the traitor that clippeth the coine of his Prince, maketh it lighter to be weighed, not worse to be touched: so he that by sinister reports seemeth to paire the credit of his friend, may make him lighter among the common sort, who by weight oftentimes are deceiued with counterfaits, but nothing empaireth his good name with the wise, who try all gold by the touchstone.

A stranger comming into the Capitoll of Rome, seeing all the Gods to be engrauen, some in one stone, some in another, at the last he perceiued Vulcan to be wrought in Iuorie, Venus to be carued in Ieate, which long time beholding with great delight, at ỹ last he burst into these words: Neither can this white Iuorie Vulcan make thee a white Smith, neither this faire woman Ieate make thee a faire stone. Whereby he noted that no cunning could alter the nature of the one, nor no nature transforme the colour of the other. In like manner I say Philautus although thou haue shadowed my guiltlesse life with a defamed counterfait, yet shall not thy black Vulcan make either thy accusations of force, or my innocencie faultie, neither shall the white Venus which thou hast portraied vpon the black Ieate of thy malice, make thy conditions amiable, for Vulcan cannot make Iuorie black, nor Venus change the colour of Ieate, the one hauing receiued such course by nature, the other such force by vertue.

What cause haue I giuen thee to suspect mee, or what occasion hast thou not offered me to detest thee? I was neuer wise inough to giue thee counsaile, yet euer willing to wish thee well, my wealth small to doe thee good, yet ready to doe my best. Insomuch as thou couldest neuer accuse me of any discurtesie: vnlesse it were in being more carefull of thee, than of my selfe.

But as all floures that are in one Nosegay, are not of one nature, nor all rings that are worne vpon one hand, are not of one fashion: so all friends that associate at bed and boord, are not of one disposition. Scipio must haue a noble minde, Lælius an humble spirit: Titus must lust after Sempronia, Gysippus must leaue her: Da-

mon must go take order for his landes, Pithias must tarry behind, as a pledge for his life: Philautus must doe what hee will, Euphues not what he should. But it may be, ẏ as the sight of diuers colours make diuers beastes mad: so my presence doth driue thee into this melancholy. And seeing it is so, I will absent my self, hire another lodging in London, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, ẏ hauns are knowne by the handes, Lyons by their clawes, Cockes by their combes, enuious mindes by their manners. Hate thee I will not, and trust thee I may not: Thou knowest what a friend should bee, but thou wilt neuer liue to try what a friend is. Farewell Philautus, I will not stay to heare thee reply, but leaue thee to thy lust. Euphues carryeth his Poesie written in his hand, and ingrauen in his heart, A faithfull friend is a wilfull foole. And so I taking leaue till I heare thee better minded: England shall bee my abode for a season, depart when thou wilt, and againe farewell.

Euphues in a great rage departed, not suffering Philautus to answer one word, who stood in a maze after the speech of Euphues: but taking courage by loue, went immediatly to the place where Camilla was dauncing, and there will I leaue him in a thousand thoughts hammering in his head, and Euphues seeking a new Chamber, which by good friends hee quickly got, & there fell to his Pater Noster, where a while I will not trouble him in his prayers.

NOw you shall vnderstand, that Philautus furthered as well by the opportunity of the time, as the requestes of certaine Gentlemen his friends, was intreated to make one in a Masque: which Philautus perceiuing to be at the Gentlemans house where Camilla lay, assented as willing to goe, as he desired to speed: & all thinges being in a readynesse they went with speed: where being welcomed, they dauncedPhilautus taking Camilla by the hand, & as time serued, began to boord her on this manner.

IT hath been a custome faire Ladie, how commendable I will not dispute, how common you know, that Masquers do therfore couer their faces, that they may open their affections, and vnder the colour of a dance discouer their whole desires: the benefite of

which

which priuiledge, I will not vse, except you graunt it, neither can you refuse except you breake it, I meane onely with questions to trie your wit, which shall neither touch your honour to answere, nor my honesty to aske.

Camilla tooke him vp short, as one not to seeke how to reply, in this manner.

GEntleman, if you be lesse you are too bold: if so, too broad in claiming a custome, wher ther is no prescriptiō. I know not your name, because you feare to vtter it, neither doe I desire it: & you seeme to bee ashamed of your face, lest you can not hide it, neither doe I desire it: neither doe I long to see it: but as for a custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keep them.

As for the proouing of my wit, I had rather you should account me a foole by silence, than wise by answering: For such questions in these assemblies, moue suspition where ther is no cause, & therfore are not to be resolued least there be cause.

Philautus, who euer as yet but played with the baite, now stroke with the hooke, & no lesse delighted to heare her speake, thā desirous to obtaine his loue, trained her by the bloud in this sort. If the patience of men were no greater thā y peruersnes of women, I should then fall from a question to a quarrell, for ỹ I perceiue you draw ỹ counterfait of that I would say, by the conceit of that you thinke others haue said: but whatsoeuer the colour be, the picture is as it pleaseth the Painter, and whatsoeuer were pretended, the minde is as ỹ heart doth intend. A cunning Archer is not knowne by his arrow, but by his aime: neyther a friendlie affection by the tongue, but by ỹ faith. Which if it be so, me thinketh common curtesie should allow that, which you think to cut off by courtly coinesse, as one either too yong to vnderstand, or obstinate, to ouerthwart: your yeeres shal excuse the one, and your honour pardon the other. And yet lady I am not of that faint mind, that though I winke at a flash of lightning, I dare not open mine eies againe, or hauing once suffered a repulse, I should not dare to make fresh assault: he that striketh sailes in a storme, hoiseth them higher in a calme, which maketh me the bolder to vtter that which you disdaine to heare, but as the Doue seemeth angry, as though

she

she had a gall, yet yeeldeth at the last to delight: so Ladies pretend a great skirmish at the first, yet are boorded willingly at the last. I meane therefore to tell you this, which is all, that I love you: And so wringing her by the hand, hee ended, she beginning as followeth.

GEntlemã (I follow my first terme) which sheweth rather my modestie thã your desert, seeing you resemble those which having once wet their feete, care not how deep they wade, or those y breaking the Ile, weigh not how farre they slip, thinking it lawfull, if one sucker or so goe away; no shame to goe slipshood: if I should say nothing, then would you vaunt that I am won; for y they that are silent, seeme to consent: if anything, then would you boast that I would be wooed, or that cattles that come to Parle, & women that delight in courting, are willing to yeeld: So that I must either heare those things which I would not, & seeme to be caught by none, or to hold your talke which I should not, & runne into the suspition of others. But certainly, if you knew how much your talke displeaseth mee, & how little it should profit you, you would think the time as vainly lost in beginning your talke, as I accoũt over long vntill you end it. If you build vpon customs, that Masquers haue liberty to speake what they should not, you shall know that women haue reason to make them heare what they would not, and though you can vtter by your Visard whatsoeuer it bee without blushing, yet cannot I beare it without shame. But I never looked for a better tale of so ill a face: you say a bad colour may make a good countenance: but he that conferreth your disordred discourse with your deformed attire, may rightlie say, that he neuer saw so crabbed a visage, nor heard so crooked a vaine. An Archer say you, is to bee knowne by his ayme, not by his arrow, but your ayme is so ill, that if you knew how far wide from the marke your shafte sticketh, you would hereafter rather breake your Bowe then bend it. If I be too young to vnderstand your destinies, it is a signe I cannot looke: if too obstinate, it is a token I will not: therefore for you to bee displeased, it eyther needeth not or booteth not. Yet you goe farther, thinking to make a great vertue of your little valour, saying y lightning may cause you wink, but it shall not strike you blind, that a storme may make

you

you strike saile, but neuer cut the Mast, that a hot skirmish may cause you to retire, but neuer to run away: what your cunning is I know not, & likely it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning, hath been spoiled with thunder, and one that often hath wished drowning, hath been hanged once for all, and he that shrinketh from a bullet in ỹ maine battaile, hath been stricken with a bil in the rereward. You fall from one thing to another, vsing no Decorum, except this, ỹ you study to haue your discourse as far voide of sense, as your face is of fauour, to the end that your disfigured countenance might supply the disorder of your ill couched sentences, among ỹ which, you bring in a Doue without a gall, as farre from the matter you speake of, as you are from the masterie you would haue, who although she cannot be angrie with you in that she hath no gall, yet can she laugh at you because she hath a splene.

I wil end where you began, hoping you wil begin where I end, you let fall your question which I looked for, and pickt a quarrell which I thought not of, & that is loue, but let her that is disposed to answere your quarrell, bee curious to demaund your question. And thus Gentleman I desire you, all questions and other quarrels set apart, you think me as a friend, so far forth as I can grant with modestie, or you require with good maners, & as a friend I wish you, that you blow no more this fire of loue, which wil waste you before it warme you, and make a coale in you before it kindle in me: if you think otherwise, I can aswell vse a shift to driue you off, as you did a shew to draw me on. I haue answered your custome, least you should argue me of coynesse, no otherwise than I might, mine honour saued, and your name vnknowne.

By this time entred another Masque, but almost after the same manner, and onelie for Camillas loue, which Philautus quicklie espied, and seeing his Camilla to be courted with so gallant a youth, departed, yet within a corner, to the end hee might discipher the Gentleman, whom he found to be one of the braueſt youths in all England, called Surius: then wounded with griefe, hee swouned with weakenes, and going to his chamber, beganne afresh to recount his miseries on this sort.

Ah miserable and accursed Philautus, the verie monster of Na-

ture, and ſpectacle of ſhame, if thou liue, thou ſhalt be deſpiſed: if thou die, not miſſed: if woe, pointed at: if win, loathed: if loſe, laughed at: bred either to liue in loue and be forſaken, or die with loue and be forgotten.

Ah Camilla, would either I had been borne without eies not to ſee thy beautie, or without eares not to heare thy wit, the one hath enflamed me with a deſire of Venus, the other with the gifts of Pallas, both with the fire of loue: Loue, yea, loue Philautus, then the which nothing can happen vnto man more miſerable. I perceiue now that the Chariot of the Sunne is for Phœbus, not for Phaeton, that Bucephalus will ſtoope to none but Alexander, that none can ſound Mercuries Pipe but Orpheus, that none ſhall win Camillas liking but Surius: a Gentleman I coſeſſe of greater birth then I, and yet I dare ſaie, not of greater faith. It is he Philautus, that will fleete all the fat from thy beard, inſomuch as ſhe will diſdaine to looke vpon thee, if ſhe but once thinke vpon him. It is he Philautus, that hath wit to trie her, wealth to allure her, perſonage to entice her, & all things that either nature or Fortune can giue to win her.

For as the Phrygian harmonie, being moued to the Calenes, maketh a great noiſe, but being moued to Apollo, it is ſtill and quiet: ſo the loue of Camilla deſired of me, moueth I know not how manie diſcords, but proued of Surius, it is calme and conſenteth. It is not the ſweet flower that Ladies deſire, but the faire, which maketh them weare that in their heads, wrought forth with the needle, not brought forth by Nature: and in the like manner they account of that loue which Art can colour, not that the hart doth coſeſſe: wherein they imitate the maidens (as Euphues often hath tolde me) of Athens, who take more delight to ſee a freſh and fine colour, then to taſte a ſweet and wholeſome ſirup. I, but howe knoweſt thou that Surius faith is not as great as thine, when thou art aſſured thy vertue is no leſſe then his? he is wiſe, and that thou ſeeſt: valiant, and that thou feareſt: rich, and that thou lackeſt: fit to pleaſe her and diſplace thee, and without ſpite be it ſaid, worthie to doe the one, and willing to attempt the other. Ah Camilla, Camilla, I know not whether I ſhould more commend thy beautie or thy wit: neither can I tell whether thy lookes haue wounded

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me more, or thy words. For they haue wrought such an alteration in my spirits, that seeing thee silent, thy comelines maketh me in a maze: and hearing thee speaking, thy wisedome maketh mee starke mad. I, but things aboue thy height are to be looked at, not reached at. I, but if I should now end, I had been better neuer to haue begun. I, but time must weare awaie loue: I, but time may winne it. Hard stones are pearced with soft drops, great Oakes hewen downe with manie blowes, the stoniest heart mollified by continuall perswasions, or true perseuerance.

If deserts can nothing preuaile, I will practise deceits, and what faith cannot doe, coniuring shall. What saist thou Philautus, canst thou imagine so great mischiefe against her thou louest? Knowest thou not that Fish caught with medicines, and women gotten with Witchcraft, are neuer wholesome? No, no, the Foxes wiles wil neuer enter into the Lions head, nor Medeas charmes into Philautus heart. I, but I haue heard that extreamities are to be vsed where the meane will not serue, and that as in loue there is no measure of grief, so there should be no end of guile, of two mischiefes the least is to be chosen, and therefore I think it better to poison her with the sweet baite of loue, then to spoile my selfe with the bitter sting of death.

If shee be obstinate, why should not I be desperate? If she bee voide of pittie, why should not I be void of pietie? In the ruling of Empires, there is required as great policie as prowesse: in gouerning an estate, close crueltie doth more good then open clemencie: for the obtaining of a kingdome, aswell mischiefe as mercie is to be practised. And then in the winning of my Loue, the verie image of beautie, curtesie, and wit, shall I leaue any thing vnsought, vnattempted, vndone? He that desireth riches, must stretch the string that will not reach, and practise all kinds of getting. He that coueteth honour, & cannot climbe by the Ladder, must vse all colours of lustines. He that thirsteth for wine, must not care how he get it, but where he may get it: nor he that is in loue bee curious what meanes he ought to vse, but readie to attempt any: For slender affection do I think that, which either the feare of law or care of religion may diminish. Fie Philautus, thine owne words condemne thee of wickednes: tush, the passions I sustaine are neither to bee

quicted with counsaile, nor eased by reason: therefore I am fullie resolued, either by Art to win her loue, or by despaire to lose mine owne life.

I haue heard here in London of an Italian, cunning in Mathematike, named Psellus, of whom in Italy I haue heard in such cases can do much by Magike, and will do all things for money, him will I assay, aswell with golde as other good turnes, and I thinke there is nothing that can bee wrought, but shall bee wrought for guilt, or good will, or both. And in this rage, as one forgetting where he was, and whom hee loued, he went immediatlie to seeke Physick for that which onelie was to be found by Fortune.

HEre Gentlemen you may see into what open sinnes the heat of loue driueth man: especiallie, where one louing is in despaire, either of his owne imperfection, or of his Ladies vertues, to be beloued againe, which causeth man to attempt those things, that are contrary to his owne minde, to religion, to honestie. What greater villanie can there be deuised, then to enquire of Sorcerers, Soothsayers, Coniurers, or learned Clarkes, for y enioying of loue? But I will not rehell that here, which shall be confuted hereafter.

Philautus hath soone found this Gentleman, who conducting him to his studie, and demaunding of him the cause of his comming, Philautus beginneth in this maner as one pall shame to vnfold his sute.

Master Psellus (and Countriman) I neither doubt of your cunning to satisfie my request, nor of your wisedome to conceale it, for were either of them wanting in you, it might turne me to trouble, and your selfe to shame. I haue heard of your learning to be great in Magicke, and somewhat in Physicke, your experience in both to be exquisite, which caused me to seeke to you for a remedie of a certaine griefe, which by your meanes may be eased, or else no way cured.

And to the end such cures may be wrought, God hath stirred vp in all times Clarkes of great vertue, and in these our daies men of no small credite, among the which I haue heard no one more commended then you, which although happilie your modestie will denie (for that the greatest Clarkes do commonlie dissemble their knowledge) or your preciseneese not graunt it, for that cunning

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men are often more daungerous: yet the world doth wel know it, diuers haue tried it, and I must needes beleeue it.

Pfellus not suffering him to range, yet desirous to know his arrant, answered him thus.

GEntleman, and Countriman as you say, I beleeue, but of that hereafter: if you haue so great confidence in my cunning, as you protest, it may be your strong imagination shal worke that in you, which my Art cannot, for it is a principle among vs, that a vehement thought is more available, than the vertue of our figures, formes or characters. As for keeping your counsell in things honest, it is no matter, and in cases vnlawfull, I wil not meddle. And yet if it threaten no man harme, and may doe you good, you shall finde my secrecie to be great, though my science be small, and therefore say on.

THere is not far hence a gentlewoman, whom I haue long time loued, of honest parents, great vertue, and singular beautie, such a one as neither by Art I can describe, nor by seruice deserue, and yet because I haue heard many say, that where cunning must worke, the whole bodie must be coloured, this is her shape. She is a Virgin of the age of eighteene yeeres, of stature neither too high or too lowe, and such was Iuno: her haire black, yet comelie, such had Læda: her eies hasell, yet bright, and such were the lights of Venus. And although my skill in Physiognomy be small, yet in my iudgement shee was borne vnder Venus, her forehead, nose, lips, and chinne, foreshewing (as by such rules we gueste) both a desire to line, and a good successe in loue. In complexion a pure sanguine, in condition a right Saint, sildome giuen to plate, often to prayer, the first letter of whose name (for that also is necessarie) is Camilla.

THis Ladie haue I serued long, and often sued vnto, insomuch that I haue melted like wax against the fire, and yet liued in the flame, with the Flie Pirausta. O Pfellus, the torments sustained by her presence, the greefs endured by her absence, the pining thoughts in the day, the pinching dreames in the night, the dying life, the liuing death, the iealousie at all times, and the despaire at this instant, can neither be vttered of me without floods of teares, nor heard of thee without greefe.

No *Pſellus*, not the tortures of hell, are either to bee compared or ſpoken of, in the reſpect of my torments: for what they all had ſeuerallie, all that and more doe I feele ioyntlie. Inſomuch that with Siſyphus I roule the ſtone euen to the top of the hill, when it tumbleth both it ſelfe and mee into the bottome of hell, yet neuer ceaſing, I attempt to renue my labour, which was begun in death, and cannot end in life.

What drier thirſt could Tantalus endure then I, who haue almoſt euerie houre the drink I dare not taſt, and the meat I cãnot? Inſomuch that I am torne vpon the wheele with Ixion, my liuer gnawne of the Vultures and Harpies: yea, my ſoule troubled euen with the vnſpeakeable paines of Megara, Tiſiphone, Alecto, which ſecret ſorrowes, although it were more meete to incloſe thẽ in a Labyrinth, then to ſet them on a hill: yet where the minde is paſt hope, the face is paſt ſhame.

It fareth with me *Pſellus* as with the Oſtridge, who pricketh none but her ſelfe, which cauſeth her to run when ſhe would reſt, or as it doth with the Pellican, who ſtriketh blood out of her own bodie to doe others good: or with ỹ Woodculuer, who plucketh off her feathers in Winter, to keep others from colde: or as with the Storke, who when ſhe is leaſt able, carrieth the greateſt burthen. So I practiſe al things that may hurt me, to do her good, ỹ neuer regardeth my paines, ſo farre ſhee is from rewarding them. For as it is impoſſible for the beſt Adamant to draw Iron vnto it if the Diamond be neer it: ſo is it not to be looked for, that I with al my ſeruice, ſute, deſerts, and what elſe ſoeuer that may drawe a woman, would winne *Camilla*, as long as Surius, a precious ſtone in her eies, and an eye-ſore in mine, be preſent, who loueth her I knowe too well, and ſhe him I feare me better: which loue will breede between vs ſuch a deadly hatred, that being dead, our blood cannot bee mingled together like Florus and Aegithus, and being burnt, the flames ſhall part like Polinices and Eteocles, ſuch a mortall enmitie is kindled, that nothing can quench it but death: and death ſhall not end it. What counſell can you giue me in this caſe? what comfort? what hope? When Acontius could not perſwade Cydippe to loue, hee practiſed fraude. When Tarquinius could not win Lucretia by prater, he vſed force. When the Gods

could not obtain their desires by suite, they turned themselues into new shapes, leauing nothing vndone, for feare they should be vndone. The disease of loue *Psellus* is impatient, the desire extreame, whose assaults neither the wise can resist by policie, nor the valiant by strength.

Iulius Cæsar a noble Conquerour in war, a graue Counsailer in peace, after he had subdued Fraunce, Germany, Britaine, *Spaine*, Italy, Thessalia, Aegypt, yea, entred with no lesse puissance then good fortune into Armenia, into *Pontus*, into Affrica, yeelded in his chiefest victories to loue, *Psellus*, as a thing fit for Cæsar, who conquered al things sauing himselfe, and a deeper wound did the smal arrow of Cupid make, then the speares of his enemies.

Hannibal no lesse valiant in armes, nor more fortunate in loue, hauing spoiled Ticinum, Trebia, *Trasmena*, and Canna, submitted himselfe in Apulia to the loue of a woman, whose hate was a terrour to all men, & became so bewitched, that neither the feare of death, nor the desire of glorie could remoue him from the lap of his Louer.

I omit Hercules, who was constrained to vse a distaffe for the desire of his loue. Leander, who ventured to crosse the Seas for Hero. Iphis that hanged himselfe. *Piramus* that killed himselfe, and infinit more which could not resist the hot skirmishes of affection. And so far hath this humour crept into the minde, that Biblis loued her brother, Myrrha her Father, Canace her Nephew: insomuch as there is no reason to be giuen for so strange a griefe, nor no remedie so vnlawful, but is to be sought for so monstrous a disease. My disease is strange, I my selfe a stranger, and my suite no lesse strange then my name, yet least I bee tedious in a thing that requireth haste, giue eare to my tale.

I haue heard often times that in loue there are three things for to be vsed, if time serue, violence: if wealth bee great, golde: if necessitie compell, sorcerie. But of these three but one can stand me in stead, the last, but not the least, which is able to worke the minds of all women like wax. whom the other can scarse wind them like a Willow. Medicines there are that can bring it to passe, and men there are that haue some by potions, some by dreames, all by deceipt, the examples were tedious to recite, and you know them,

the meanes I come to learne, and you can giue them, which is the onely cause of my comming, and may be the occasion of my pleasure, and certainlie the way both for your praise and profit. Whether it be an inchaunted leafe, a verse of Pythia, a figure of Amphion, a Character of Oschanes, an Image of Venus, a branch of Sibillo, it skilleth not. Let it be either the seedes of Medea, or the blood of Phillis, let it come by Oracle of Apollo, or by Prophesie of Tyresias, either by the intrailes of a Goat, or what elfe soeuer, I care not, or by all these in one, to make sure incantation, and spare not. If I win my loue you shall not loose your labour, and whether it redound or no to my greater perill, I will not forget your paines. Let this potion be of such force, that she may doate in her desire, and delight in her distresse. And if in this case you either reueale my suite or denie it, you shall soone perceiue that Philautus will die as desperatlie in one minute, as he hath liued three moneths carefullie, and this your study shall be my graue, if by your studie you ease not my griefe. When hee had thus ended, hee looked so sternelie vpon Psellus, that he wished him farther off, yet taking him by the hand, and walking into his chamber, this good man began thus to answere him.

GEntleman, if the inward spirite be answerable to the outward speech, or the thoughts of your heart agreable to the wordes of your mouth, you shal breed to your selfe great discredite, and to me no small disquiet.

Doe you thinke Gentleman, that the minde being created of God, can be ruled by man, or that any one can mooue the hart but he that made it? But such hath been the superstition of olde Women, and such the follie of young men, that there could be nothing so vaine but the one would inuent, nor anie thing so senselesse but the other would beleeue: which then brought youth into a fooles paradise, and hath now calf age into an open mockeage. What the force of loue is I haue known, what effectes haue been, I haue heard, yet could I neuer learne, that euer loue could bee wonne by the vertue of hearbes, stones, or wordes. And though many there haue been so wicked to seeke such meanes, yet was there neuer any so vnhappie to finde them.

Parrhasius painting Hopplytides, could not neuer make him a

ranne

ranne to ſweat, nor the other that put off his armour to breath, adding this as it were for a note, No farther then colours: meaning, that to giue life, was not in his penſill, but in the Gods. And the like may be ſaid of vs, that giue our minds to know the courſe of the Starres, the Planets, the whole globe of heauen, the ſimples, the compounds, the bowels of the earth, that ſome thing wee may gueſſe by the outward ſhape, ſome thing by the natiuity, but to wreſt the will of man, or to wreath his heart to our humors, it is not in the compaſſe of Art, but in the power of the moſt higheſt.

But for becauſe there haue been many without doubt that haue giuen credit to the vaine illuſions of Witches, or the fond inuentions of idle perſons: I will ſet down ſuch reaſons as I haue heard, and you will laugh at: ſo I hope I ſhall both ſatiſfie your minde, and make you a little merry: for me thinketh there is nothing that can more delight, then to heare the things which haue no waight to be thought to haue wrought wonders.

If you take Pepper, the ſæd of a Nettle, and a little quantitie of Pyretum, beaten or pounded altogether, and put into Wine of two yéeres old, whenſoeuer you drinke to Camilla, if ſhee loue you not, you loſe your labour. The coſt is ſmall, but if your beleefe be conſtant, you winne the goale: for this receite ſtandeth in a ſtrong conceite.

Egges and Hony blended with the Nuts of a Pine-tree, and laid to your left ſide, is of as great force when you looke vpon Camilla, to bewitch the minde, as the quinteſſence of a Stockfiſh is to nouriſh the body.

An hearbe there is called Anacamſoritis, a ſtrange name, and doubtleſſe of a ſtrange nature, for whoſoeuer toucheth it, falleth in loue with the perſon ſhée next ſeeth. It groweth not in England, but héere you ſhall haue that which is not halfe ſo good, that will doe as much good, and yet truely no more.

The hearbe Cariſum moiſtened with the blood of a Liſard, and hanged about your necke, will cauſe Camilla, (for her you loue beſt) to dreame of your ſeruices, ſutes, deſires, deſerts, and whatſoeuer you would wiſh her to thinke of you: but being awaked, ſhee ſhall not remember what ſhe dreamed of. And this hearbe is to be found in a Lake neere Boetia: of which water who ſo drinketh, ſhall bee

caught in loue, but neuer finde the hearbe: and if he drinke not, the hearbe is of no force.

There is in the Frogges side a bone called Apocyon: and in the head of a yong Colte, a bunch named Hyppomanes, both so effectuall for the obtaining of loue, that who so getteth either of them, shal win any that are willing: but so iniuriously hath both craft and nature dealt with yong Gentlemen that seeke to gaine good will by these meanes, that the one is licked of before it can be gotten, the other breaketh as soone as it is touched. And yet vnlesse Hyppomanes be licked, it cannot worke, and except Apocyon bee found it is nothing worth.

I omit the Thistle Eringium, the hearbes Catanenci, and Pytuma, Juba his Charito Blæpheton, and Orpheus Staphelinus, all of such vertue in cases of loue, that if Camilla should but taste any one of them in her mouth, shee would neuer let it go downe her throat, lest she should be poisoned: for, well you know Gentleman, that loue is a poison, and therefore by poison it must be maintained.

But I will not forget as it were the Mithridate of the Magicians, the beast Hiena, of whom there is no part so small or so vile, but it serueth for their purpose: insomuch that they account Hiena their God that can doe all, and their deuil that will doe all.

If you take seuen haires of Hienas lippes, and carie them fiue daies in your teeth, or a peece of her skinne next your bare heart, or her belly girded to your left side, if Camilla suffer you not to obtaine your purpose, certainely shee cannot choose but thanke you for your paines.

And if you want medicines to win women, I haue yet more: the lungs of a Vulture, the ashes of Stellio, the left stone of a Cocke, the tong of a Goose, the braine of a Cat, the last haire of a Wolues taile, things easie to bee had, and commonly practised, so that I would not haue thee stand in doubt of thy loue, when either a poug Swallow famished, or the shrouding sheet of a deare friend, or a waren Taper that burnt at his feete, or the inchaunted Needle that Medea hidde in Iasons sleeue, are able, not onelie to make them desire loue, but also die for loue. How doe you now feele your selfe, Philautus? If the least of these charmes be not sufficient

cient for thée, all exorcismes and coniurations in the world will not serue thée.

You see Gentleman, into what blinde and grosse errors in old time we were led, thinking euery old wiues tale to be a truth, and euery merrie word, a very witchcraft. When the Egytians fel from their God to the Priest Memphis, and the Grecians from their morall questions, to their disputations of Pyrrhus, and the Romanes from religion to policy, then began all superstition to breede, and all impietie to blosme, and to be so great they are both growne, that the one being then an infant, is now an Elephant, and the other being then a twig, is now a Tree.

They inuented as many inchauntmentes for loue, as they did for the toth-ache: but hee that hath tried both, will saie, that the best charme for a toth-ache is to pull out the tooth, and the best remedie for loue is to weare it out. If incantations or potions, or amorous sayings could haue preuailed, Circis would neuer haue lost Vlysses, nor Phædra Hippolitas, nor Phillis Demophoon. If coniurations, Charecters, Circles, Figures, Fiendes, or Furies, might haue wrought any thing in loue, Medea would neuer haue suffered Iason to altar his minde. If the sirups of Micaonias, or the verses of Aeneas, or the Satyren of Dipsas, were of force to moue the minde, they all thrée would not haue bene martyred with the torments of loue. No, no, Philautus, thou maiest well poison Camilla with such dregges, but neuer perswade her: for I confesse that such hearbes may alter the bodie from strength to weaknes, but to thinke that they can moue the minde from vertue to vice, from chastity to lust, I am not so simple ts beléeue, neither would I haue thée so sinfull as to doe it.

Lucilla ministring an amorous potion vnto her husband Lucretius, procured his death, whose life she onely desired.

Aristotle noteth one that being inflamed with the loue of a faire Ladie, thought by medicine to procure his blisse, and wrought in the end his bane: so was Caligula slaine of Cæsonia, and Lucius Lucullus of Calistine. Perswade thy selfe Philautus, that to vse hearbes to winne loue, will weaken thy bodie, and to thinke that hearbes can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in the old

time. Achimenius the hearb was of such force, that it was thought if it were throwne into the battaile, it would make all the Souldiours tremble: but where was it when the Humbri and Tentoni were exiled by warre? where grew Achimenius then? one of whose leaues would haue saued a thousand liues.

The Kings of Persia gaue their souldiours the Plant Latace, which who so had, should haue plentie of meate, and money, & men, and all things: but why did the souldiours of Cæsar endure such famine in Pharsalia, if one hearbe might haue eased so many heartes? Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe died?

Democrites made a confection, that whosoeuer drank it, should haue a faire, a fortunate, and a good child. Why did not the Persian kings swill this Nectar, hauing such deformed and vnhappy issue? Cato was of that minde, that three inchanted wordes could heale the eie-sight: and Varro, that a verse of Sibilla could ease the gout: yet the one was faine to vse runing water, which was but a colde medicine, the other patience, which was but a dry plaister.

I would not haue thee thinke, Philautus, that loue is to bee obtained by such meanes, but onely by Faith, Vertue, and Constancie. Philip King of Macedon, casting his eie vpon a faire Virgin, became enamoured, which Olimpias his wife perceiuing, thought him to be inchaunted, and caused one of her seruants to bring the Maiden vnto her, whom shee thought to thrust both to exile and shame: but viewing her faire face without blemish, her chaste eies without glauncing, her modest countenance, her sober and womanly behauiour, finding also her vertues to bee no lesse then her beautie, she said, In my selfe there are charmes, meaning that there was no greater enchantment in loue, then temperance, wisedome, and chastitie. Fond therefore is the opinion of those, that thinke the minde to be tied to Magike: and the practise of those, filthy that seeke those meanes. Loue dwelleth in the minde, in the will, and in the heart, which neither Coniurer, nor Physicke can alter. For as credible it is that Cupid shooteth his arrow, and hitteth the heart, as that hearbs haue the force to bewitch the heart: onely this difference there is, that the one was a fiction of Poetry, the other of superstition. The will is placed in the soule, and who can

enter

enter there, but he that created the soule?

No, no, Gentleman, whatsoeuer you haue heard touching this, beleeue nothing: for they (in mine opinion) which imagine that the minde is either by incantation, or excantation to bee ruled, are as far from truth, as the East from the West, and as neere impietie against God, as they are to shame among men, and so contrarie is it to the profession of a Christian, as Paganisme. Suffer not your selfe to be ledde with that vile conceit, practise in your loue all kind of loyaltie. Be not mute, nor full of babble: bee sober, but auoide sullennesse: vse no kinde of ryot, either by banketting, which procureth surfets: nor in attire, which hasteth beggerie. If you thinke well of your wit, bs alwaies pleasant: if ill, bee often silent: in the one, thy talke shall procure thee sharpe, in the other, thy modestie wise. All fish are not caught with flies, all women are not allured with personage. Frame Letters, Ditties, Musick, and all meanes that honestie may allow: for hee woeth well that meaneth no ill, and he speedeth soner that speaketh what he should, then hee that vttereth what he will. Beleeue me, Philautus, I am now old, yet haue I in my head a loue-toth, & in my minde there is nothing that more pearceth the heart of a beautifull Lady, then writing, where thou maist so set downe thy passions, and her perfection, as she shall haue cause to thinke well of thee, and better of her selfe: but yet so warily, as neither thou seeme to praise her too much, or debase thy selfe too lowly: for if thou flatter them without meane, they loath, and if thou make of thy selfe aboue reason, they laugh at it: temper thy words so well, and place euery sentence so wisely, as it may be hard for her to iudge, whether thy loue bee more faithfull, or her beautie amiable. Lions fawne when they are clawed, Tygars stoope when they are tickled, Bucephalus lieth downe when hee is curried, women yeeld when they are courted. This is the poyson Philautus, the inchauntment, the potion, that creepeth by sleight into the minde of a woman, & catcheth her by assurance, better then the fond deuices of old dreames, as an Apple with an Aue Marie, or a Hasell wand of a yeere old, Crosses with fire characters, or the picture of Venus in Virgin ware, or the Image of Camilla vpon a Moulwarps skin. It is not once mentioned in the English Court, nor so much as thought of in any ones conscience, that loue can be

procured by such meanes, or that any can imagine such mischiefe, and yet I feare me it is too common in our Countrey, whereby they incurre hate of euery one, and loue of none.

Touching my cunning in any vile deuices of Magike, it was neuer my studie, only some delight I took in the Mathematiks, which made me knowne of more then I would, and of more then thinke well of mee, although I neuer hurt or hindred any. But bee thou quiet Philautus, and vse those meanes that may win thy loue, not those that may shorten her life, and if I can any waies stand thée in stead, vse me as thy poore friend and Countriman, harme will I doe thée none, good I cannot. My acquaintance in Court is smal', and therefore my dealings about the Court shall be few, for I loue to stand aloofe from loue, and lightning. Fire giueth light to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but cingeth those that dwell there. Only my counsell vse, that is in writing, and me thou shalt find secret, wishing thée alwaies fortunate, and if thou make mee partaker of thy successe, it shall not turne to thy griefe, but as much as in me lieth, I will further thée. When he had finished this discourse, Philautus liked very well of it, and thus replied.

Well, Pſellus, thou hast wrought that in mée, which thou wisheſt: for if the baits that are laide for beautie bee so ridiculous, I thinke it of as great effect in loue, to vse a plaister as a potion. I now vtterlie dissent from those that imagine Magicke to bee the meanes, and consent with thée that thinkeſt letters to be, which I wil vse. And how I spéed I will tel thée, in the meane season pardon me, if I vse no longer answer: for well you know, that he that hath the fit of an Ague vpon him hath no liſt to talke, but to tumble, and loue pinching me, I haue more desire to chew vpon melancholie, then to dispute vpon Magicke: but hereafter I will make repaire vnto you, and what I now giue you in thankes, I will then requite with amends.

Thus these two Countriemen parted with certaine Italian imbracings and tearmes of courteſie, more then common. Philautus we shall find in his lodging, Pſellus we will leaue in his study, the one musing of his loue, the other of his learning.

HEere Gentlewomen you may sée how iuſtly men séeke to intrap

trap you when scornfully you goe about to reiect them, thinking it not vnlawfull to vse Art when they perceiue you obstinate, their dealings I will not allow, neither can I excuse yours, and yet what should be the cause of both, I can guesse.

When Phidias first painted, they vsed no colours but blacke, white, redde, and yellow: Xeuxis added greene, and euery one inuented a new shaddowing. At the last it came to passe, that hee in painting deserued most praise that could set downe most colours: whereby there was more contention kindled about the colour, then the counterfait, and greater emulation for verity in shew, then workmanship in substance.

In the like manner hath it fallen out in loue: when Adam wooed, there was no pollicy but plaine dealing: in colours but blake, and white; affection was measured by faith not by fancy, hee was not curious, nor Eue cruell: he was not enamoured of her beautie, nor shee allured by his personage: and yet, then was shee the fairest woman in the world, and he the properest man. Since that time, euery Louer hath put to a Linke, and made of a ring, a chaine, and an odde corner, and framed of a plaine Alley, a crooked knot, and of Venus Temple, Dædalus Labyrinth. One curled his haire, thinking loue to bee moued with faire lookes; another laieth all his liuing vpon his backe, iudging that women are wedded in bravery: some vse discourses of loue to kindle affection: some ditties to allure the minde: some Letters to stirre the appetite, diuers fighting to prooue their manhoode: sundry sighing to shew their maladies: many attempt with shewes to please their Ladies eyes: not few with musike to entise the eare: insomuch that there is more strife now, who shall be the finest louer, then who is the faithfullest.

This causeth you, Gentlewomen, to pick out those that can court you, not those that loue you, and he is accounted the best in your conceits that vseth most colours, not that sheweth greatest courtesie. A plaine tale of faith you laugh at, a picked discourse of fancie you maruell at, condemning the simplicity of truth, and preferring singularity of deceit: wherein you resemble those Fishes that rather swallow a faire baite with a sharpe hooke, then a foule worme breeding in the mud.

Hereof

Hereof it commeth, that true Louers receiuing a floute for their faith, and a mocke for their good meaning, are inforced to seeke such meanes as might compel you, which you knowing impossible, maketh you the more disdainefull, and them the more desperate. This then is my counsell, that you vse your louers like frinds, and chuse them by their faith, not by the shew, but by the sound, neither by the waight, but by the touch, as you doe gold: so shal you be praised as much for vertue, as beauty. But returne wee againe to Philautus, who thus began to debate with himselfe.

WHat hast thou done, Philautus, in seeking to wound her that thou desirest to winne? With what face canst thou looke on her thou soughtest to lose? Fie, fie, Philautus, thou bringest thy good name into question, and her life into hazard, hauing neither care of thine owne credit, nor her honour. Is this the loue thou pretendest, which is worse then hate? Dost not thou seeke to poison her that neuer pinched thee? But why doe I recount those things which are past, and I repent? I am now to consider what I must doe, and what I would haue done. Follies past shall be worne out with faith to come, and my death shall shew my desire. Write Philautus what saist thou? write? no, no, thy rude stile: will bewray thine estate, & thy rash attempt wil purchase thy ouerthrow. Venus delighteth to heare none but Mercurie; Pallas will bee stolne of none but Vlisses; it must be a smooth tongue and a sweet tale that can inchaunt Vesta.

Besides that, I dare not trust a messenger to cary it, nor her to read it, lest in shewing my letter, she disclose my loue, and then shal I bee pointed at of those that hate mee, and pitied of those that like me: of her scorned, of all talked of. No, Philautus, bee not thou the by-word of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reueale thy loue then conseale it: thou knowest not what bitter poison lieth in sweet words: remember Psellus, who by experience hath tried, that in loue one Letter is of more force then a thousand lokes. If they like writings, they read them often, if dislike them, run them ouer once: and this is certaine, that she that readeth such toies, will also answer them. Onely this, be secret in conueiance, which is the thing they chiefest desire.

Then

Then write Philautus, write: he that feareth euery bush muſt neuer goe abirding, he that caſteth all doubtes, ſhall neuer be reſolued in any thing. And this aſſure thy ſelf, that be thy Letter neuer ſo rude and barbarous, ſhe will read it, and bee it neuer ſo louing, ſhee will not ſhew it, which were a thing contrary to her honour, and the next way to call her honeſtie into queſtion. For thou haſt heard, yea, and thy ſelfe knoweſt, that Ladies that vaunt of their Letters, are accounted in Italy counterfait, and in England they are not thought currant.

Thus Philautus determined, hab nab to ſend his Letters, flattering himſelfe with the ſucceſſe which he to himſelfe fained: and after long muſing, he thus began to frame the miniſter of his loue.

To the faireſt Camilla.

HArd is the choice faire Ladie, when one is compelled either by ſilence to die with griefe, or by writing to liue with ſhame: but ſo ſweet is the deſire of life, and ſo sharpe are the paſſions of loue, that I am enforced to preferre an vnſeemely ſute before an vntimely death. Loath I haue been to ſpeake, & in deſpaire to ſpeed, the one proceeding of mine owne cowardice, the other of thy crueltie. If thou require my name, I am the ſame Philautus, which for thy ſake of late came diſguiſed in a Maſke, pleading cuſtom for a priuiledge, and curteſie for a pardon. The ſame Philautus, which then in ſecret teares coloured my loue, & now with bitter teares bewray it. If thou nothing eſteeme the brinish water that falleth from mine eyes, I would thou couldeſt ſee the warme bloud that droppeth from my hart. Oftentimes I haue been in thy company, where eaſilie thou mightſt haue perceiued my wan cheekes, my hollow eies, my ſcalding ſighes, my trembling tongue, to foreſhew that then which I confeſſe now. Then conſider with thy ſelfe Camilla, the plight I am in by deſire, and the perill I am like to fall into by denyall.

To recount the ſorrows I ſuſtaine, or the ſeruice I haue vowed, would rather breed in thee an admiration then a beleefe: onelie this I adde for the time, which the end ſhal try for a truth, that if thy anſwere be ſharpe, my life will bee ſhort, ſo farre hath loue wrought in my pining and almoſt conſumed body, that thou onelie maiſt breath into me a new life, or bereaue me of the liue. Thou

art to weigh, not how long I haue loued thee, but how faithfullie, neither to examine the worthines of my person, but the extreamities of my passions: so preferring my deserts before the length of time, and my disease before the greatnesse of my birth, thou wilt eyther yeeld with equitie, or deny with reason: of both the which, although the greatest bee on my side, yet the least shall not dislike mee, for that I haue alwaies found in thee a mind neither repugnant to right, nor voide of reason.

If thou wouldest but permit me to talke with thee, or by writing sufferme at large to discourse with thee, I doubt not but that both the cause of my loue wold be beleeued, andther extreamity rewarded, both proceeding of thy beautie and vertue: the one able to allure, the other ready to pittie. Thou must not thinke that God hath bestowed those rare gifts vpon thee to kil those y are caught, but to cure the. Those that are stung of the Scorpion, are healed of the Scorpion: the fire that burneth, taketh away the heate of the burne. The Spyder Phalangium that poysoneth, doth with her skinne make a plaister for poyson, and shall thy beautie, which is of force to winne all with loue, be of the cruelitie to wound any to death? No Camilla, I no lesse delight in thy faire face, then pleasure in thy good conditions, assuring my selfe that for affection without lust, thou wilt not reuoke malice without cause.

I omit my care to thy consideration, expecting thy Letter, eyther as a cullise to preserue, or as a sword to destroy, either as Antidotum, or as Aconitum: If thou delude me, thou shalt not long triumph ouer mee liuing, and small will thy glorie bee when I am dead. And I end,

Thine euer, though he be neuer thine, Philautus.

THis Letter being ended, hee studied how it might be conueyed, knowing it to be no lesse perillous to trust those her knewe not in so weightie a cause, then difficult for himself to haue opportunitie to deliuer it in so suspicious a companie. At the last, taking out of his Closet a faire Pomgranat, and pulling all the kirnels out of it, hee wrapped his Letter in it, closing the top of it finelie, that it could not be perceiued, whether Nature againe had knit it of pur-

pose

pose to further him, or his Arte had ouercome Natures cunning. This Pomgranat he tooke, being himselfe both messenger of his Letter, and the Maister, and insinuating himselfe into the companie of the Gentlewomen, among whom was also Camilla, he was welcomed, aswell for that hee had been long time absent, as for that he was at al times pleasant: much good communication was there touching manie matters, which heere to insert, were neither conuenient, seeing it both not concerne the history, nor expedient, seeing it is nothing to the deliuerie of Philautus letter. But thus it fell out in the end. Camilla whether longing for so faire a Pomgranat, or willed to aske it, yet loth to require it, shee sodainlie complained of an old disease, wherewith shee many times felt her selfe grieued, which was an extreame heate in the stomack, which aduantage Philautus marking, would not let slippe when it was purposelie spoken, that she should not giue him the slip, wherfore as one glad to haue so conuenient a time to offer both his dutie & his deuotion, he began thus.

I Haue heard Camilla of Physitions, that there is nothing either more comfortable or more profitable for the stomack or inflamed Liuer, then a Pomgranat: which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time surprised with your maladie: and verily this will I say, that there is not one kirnell, but is able both to ease your paine, and to double your pleasure, and with that he gaue it to her, desiring that as shee felt the working of the potion, so shee would consider of the Physition.

Camilla with a smiling countenance, neyther suspecting the craft nor the conueier, answered him with these thankes.

I thanke you Gentleman, as much for your counsaile as your curtesie, and if your cunning be aunswerable to eyther of them, I will make you amends for all of them: yet I will not open so faire a fruite as this is, vntill I feele the paine that I so much feare. As you please quoth Philautus, yet if euery morning you take one kirnell, it is the way to preuent your disease, and me thinks that you should be as carefull to worke means before it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content, answered Camilla, to trie your Physicke, which

as I know it can doe me no great harme, so it may doe me much good.

In truth said one of the Gentlewomen then present, I perceiue this Gentleman is not onelie cunning in Physicke, but also very carefull for his Patient.

It behoueth (quoth Philautus) that he that ministreth to a Ladie, be as desirous of her health as his owne credite, for that there redoūdeth more praise to the Physitiō y hath a care to his charge, then to him that hath onely a shew of his Art. And I trust Camilla will better accept of the good will I haue to rid her of her disease, then the gift, which must worke the effect.

Otherwise quoth Camilla, I were very much too blame, knowing that in many, the behauiour of the man hath wrought more then the force of the medicine. For I would alwaies haue my Physition of a cheerefull countenaunce, pleasantly conceited, & well proportioned: that he might haue his sharpe potions mixed with sweet counsaile, and his lower druggs mittigated with merrie discourses. And this is the cause that in olde time they painted the God of Physicke, not like Saturne, but Aesculapius, of a good complexion, fine wit, and excellent constitution. For this I know by experience, though I be but young to learne, and haue not often been sicke, that the sight of a pleasant and quick witted Physitio, hath remoued that from my heart with talke, that hee could not with all his Treacle.

That might well bee, answered Philautus, for the man that wrought the cure, did perchaunce cause the disease, and so secrete might the griefe be, that none could heale you but he that hurt you, neither was your hart to be eased with any inward potion, but by some outward perswasion: and then it is no maruaile if the ministring of a few words were more auailable then Mithridate.

Well Gentleman, said Camilla, I will neither dispute in physicke wherein I haue no skill, neither answere you to your last surmises which you seeme to leuel at, but thanking you once again both for your gift and good will, wee will vse other communication, not forgetting to aske for your friend Euphues, who hath not long time been where he might haue been welcōmed at all times, and that he came not with you at this time, we both maruaile and

would

would faine know.

This question Camilla asked of Camilla, and to harshe to be answered of Philautus, nipped him in the head notwithstanding, least he should seeme by long silence to incurre some suspition, yet thought a bad excuse better then none at all, saying, that Euphues was now adaies become so cautious, (or as he termes it, superstitious) that he could not himselfe so much as haue his companie.

Belike quoth Camilla, he either espied some new faults in the women of England, whereby he seeketh to absent himselfe, or some old haunt that will not suffer him to soyle himselfe. Not so, answered Philautus, and yet that it was said so, I will tell him.

Thus after much conference, many questions, and long time spent, Philautus tooke his leaue, and being in his Chamber, wee will there leaue him, with such cogitations as they commonlie haue, that either attend the sentence of life or death at the Barre, or the answere of hope or despaire of their loues, whereof none can set down iudgement but he that hath them, for that they are not to be iudged by the coniecture of one that would imagine what they should be, but by him that knoweth what they are.

Camilla the next morning opened the Pomgranat, and saw the Letter: which reading, pondering and perusing, shee fell into a thousand contrarieties, whether it were best to answere it or not. At the last, enflamed with a kinde of choler, for that she knew not what belonged to the perplexities of a louer, she requited his fraud and loue, with anger and hate, in theis tearmes or the like.

To Philautus.

I Did long time debate with my selfe Philautus, whether it might stand with mine honor to send thee an answere: for comparing my place with my person, me thought thy boldnes more then either good manners in thee would permit, or I with modestie could suffer: yet at the last, casting with my selfe that the heate of thy loue might cleane bee vanished with the coldnesse of thy Letter, I thought it good to commit an inconuenience, that it might preuent a mischiefe, choosing rather to cut thee off short by rigour, then to giue thee any iot of hope by silence. Greene sores are to be vnciled roughly, least they fester: Tetters to be drawne in the beginning, leaste they spread: Ring-wormes to be anointed when they first

appeare, least they compasse the whole bodie, and the assaultes of loue to bee beaten backe at the first siege, least they vndermine at the second. Fire is to be quenched in the sparke, Weedes are to be roted in the bud, follies in the blossom.

Thinking this morning to frie my Phy sicke, I perceiued thy fraude, insomuch that the hyssell that should haue cooled my stomacke with mooysture, hath kindled it with choler, making a flaming fire where is found but hot imbers, conuerting like the spider, a sweet flower into a bitter poyson. I am not *Philautus* an Italian Ladie, who commonlie are wooed with leasing, and won with lust, entangled with deceit, and enioyed with delight, caught with sinne, and cast off with shame.

For mine owne part, I am too young to knowe the passions of a Louer, and too wise to beleeue them, and so far from trusting any, that I suspect almost that there is in euery one practise to deceiue; but there wanteth in me a capacitie to conceiue.

Seeke not then, *Philautus*, to make the tender twigge crooked by Art, which might haue growne streight by nature. Corne is not to be gathered in the blade, but in the eare, nor fruite to be pulled from the Tree when it is greene, but when it is mellow, nor Grapes to be cut for the presse when they first rise, but when they are full ripe: nor young Ladies to be sped vnto, that are fitter for a roome then a husband, and sweeter as beare blowes then children. You must not thinke of vs as of those in your owne Countrie, that no sooner are out of the cradle, but they are sent to the Court, and wooed sometimes before they are meaned, which bringeth both y Nation and their names, not in question onelie of dishonestie, but into obloquie.

This I would haue thee to take for a flat answere, that I neither meane to loue thee, nor hereafter if thou follow thy suite, to heare thee. Thy first practise in the Maske I did not allowe, the second by thy writing I mislike: if thou attempt the third meanes, thou wilt enforce me to hate that, which modestie now maketh me to conceale. If thy good will be so great as thou tellest, seeke to mittigate it by reason, or time. I thanke thee for it, but I cannot requite it, vnlesse thou either were not *Philautus*, or I not Camilla. Thus parsoning thy boldnes vpon condition, and resting thy

friend

friend if thou rest thy suite, Feare.

Neither thine, nor her owne,

Camilla.

This Letter Camilla stitched in an Italian Petrark which she had, determining at the next comming of Philautus to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some word.

Philautus, attending hourely the success of his loue, made his repaire according to his accustomable vse, and finding the Gentlewomen sitting in an Arbour, saluted them courteously: not forgetting to be inquisitiue how Camilla was ruled by his pomgranat, which sometimes asking scope, she answered him thus.

In faith Philautus, it had a sharpe taste but a rotten kernel, which so much offended my weake stomach, that the very sight caused me to loath it, and streight sent to throw it into the fire.

I am sorrie, quoth Philautus, (who spake no lesse then truth) that the medicine could not worke that which my minde wished, and with that fell as one in a traunce, which Camilla perceiuing, thought best to runne no more on the gall, least the standers by should espie where Philautus shooe wrung him.

Well, sayd Camilla, let it goe, I must impute it to my ill fortune, that where I looked for a restorsitiue, I found a consumption: and with that she drew out her Petrarke, requesting him to conster her a lesson, hoping his learning would be better for a Schoolemaster, then his luck for a Physition. Thus walking in the Alley, shee listened to his construction, who turning the Booke, found where the Letter was inclosed, and dissembling that he suspected, hee sayd he would keepe her Petrark vntill the morning: doe you quoth Camilla.

With that the Gentlewomen fluttered about them both, eyther to heare how cunning Philautus could conster, or how readily Camilla could conceiue. It fell out, that they turned to such a place as turned them all to a blanke, where it was reasoned, whether loue came at the first view of beautie, or by long experience of vertue: a long disputation was like to ensue, had not Camilla cut it off before they could ioyne issue, as one not willing in the company of Philautus, eyther to talke of loue or thinke of loue: least eyther hee

should

should suspect thee had beene woged, or might bee wonne, which was not done so closely but it was perceiued of Philautus, though dissembled.

Thus after many words they went to their dinner, where I omit their Table talke, least I loose mine.

After their repast Surius came in with a great traine, which lightned Camillas hart, and was a dagger to Philautus brest, who tarried no longer then he had leisure to take his leaue, either vnwilling to read his Ladies answere, or not willing to enioy Surius his company, whom also I will now forsake, and follow Philautus, to heare how his minde is quieted with Camillas curtesie. Philautus no sooner entred his Chamber, but he read her Letter, which wrought such chirrishes in his minde, that hee had almost forgot reason, falling into the olde vaine of his rage in this manner. Ah cruell Camilla, and accursed Philautus, I see now that it fareth with thee as it doth with the Harper, which hauing made one astonied with her faire face, turneth him into a stone with her ventmous sauour, and with me as it doth with those that view the Basiliske, whose eies measure delight to the looker at the first glance, and death at the second light.

Is this the curtesie of England towards strangers, to intreate them so vnnaturally? is my good will not onely reiected without cause, but also disdained without colour? I but Philautus prayse at thy parting, if thee had not liked her, she would neuer haue answered thee. Knowest thou not that where they loue much, they dissemble most, that as faire weather cometh after a foule storme, so sweet teares succeede sower taunts. Assay once againe Philautus, by Letters to winne her loue, and follow not the vnkinde Hounde, who leaueth the sent because hee is rated, as the dastard Spaniell, which being once rebuked, neuer retrieueth his game. Let Atlanta runne neuer so swiftly, she will looke backe vpon Hippomanes: let Medea be as cruell as a fiend to all Gentlemen, shee will at the last embrace Iason.

A denial at the first is accounted ingenuous, a gentle nay neere a mockerie, Ladies vse their Louers, as the Storke doth her young ones, who picketh them til they bleed with her bill, and then healeth them with her tongue, Cupid himselfe must spend one arrow,

and

and thinkest thou to speed with one Letter? No, no Philautus, bee that looketh to haue cleere water must digge deep, he that longeth for sweet Muſick must set his strings at the high best, he that seeketh to win his loue, must stretch his labour and hazard his life. Venus blesseth Lyons in the folde, and Lambes in the Chamber, Eagles at the assault, and Foxes in counsaile, so that thou must be hardy in thy pursute, and meeke in delayes, venterous in obtaining, and wise in concealing: so shalt thou win that with praise, which otherwise thou wilt loose with peeuishnes. Faint heart, Philautus, neither winneth Castle nor Ladie: therefore endure all things ỹ shal happen with patience, and pursue with diligence: thy fortune is to be tried, not by the accidents, but by the end.

Thus Gentlewomen, Philautus resembleth the viper, who being stricken with a Reede, lyeth as it were dead, but stricken the second time, recouereth his strength: hauing his answere at the first in a Maſque, he was almost amazed, and now againe denied, he is animated: presuming thus much vpon the good disposition and kindnesse of Women, that the higher they sitte the lower they looke, and the more they seeme at the first to loath, the more they loue at the last. Whose iudgement as I am not altogether to allow, so can I not in some respect millike. For in this they resemble the Crocodile, who when one approcheth neere vnto him, gathereth vp himselfe into the roundnes of a Ball, but running from him, stretcheth himselfe into the length of a tree.

The willing resistance of women, was the cause that made Arelius (whose Arte was onely to drawe Women) to paint Venus Cnydia, catching at the Ball with her hand, which shee seemed to spurne at with her foote. And in this point they are not vnlike vnto the Wyre Tree, which being bewen, gathereth in his sappe: but not moued, poureth it out like strupe. Women are neuer more coy then when they are beloued, yet in their mindes neuer lesse constant: seeming to tye themselues to the Mast of the ship with Vices, when they are wooed, with a strong Cable, which beeing well discerned, is a twine thred: throwing a stone at the head of him, vnto whom immediatly they cast forth an Apple: of which their gentle nature Philautus being perswaded, follow ed his sute againe in this manner.

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Philautus to faire Camilla.

I Cannot tell Camilla, whether thy ingratitude be greater, or my misfortune: for perusing the fewe lines thou gauest mee; I found as small hope of my loue, as of thy curtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by disdaine, the greater flame thou increasest by desire. Not vnlike to Iupiters Well, which extinguished a fire-brād, and kindleth a wet stick. And no lesse force hath thy beautie ouer mee, then the fire hath ouer Naphtia, which leapeth into it, wheresoeuer it seeth it.

I am not he Camilla, that will leaue the Rose, because it pricketh my finger, or forsake the Golde that lyeth in the bot fire, for that I burne my hand, or refuse the sweet Chestnut, for that it is couered with sharpe huskes. The mindes of a faithfull louer, is neither to be daunted with despight, nor affrighted with danger. For as the Loadstone what winde soeuer blowe, turneth allway to the North, or as Aristotles Quadrans, which way soeuer you turne it, is alwaies constant: so the faith of Philautus is euermore applied to the loue of Camilla: neither to bee remoued with any winde, nor rolled with any force. But to my Letter.

Thou sayst greene wounds are to be dressed roughlie, least they fester: certainlie thou speakest like a good Surgion, but dealest like one vnskilfull: for making a great wound, thou puttest in a small tent, cutting the flesh yis sounde before thou cure the place y is sore: striking the veine with a knife, which thou shouldest stop with lint. And so hast thou drawne my Letter (I vse thine owne tearme) that in seeking to spoyle it in my chiune, thou hast spred it ouer my bodie.

Thou addest, thou art no Italian Ladie, I answere, would thou were: not that I would haue thee wooed as thou saist they are, but that I might winne thee, as thou now art: and yet this I dare say, though not to excuse all or disgrace thee, that some there are in Italie too wise to be caught with leasings, and too honest to be intangled with lust, and as warie to eschue sinne, as they are vnwilling to sustaine shame: so that whatsoeuer the most bee, I would not haue thee thinke ill of the best.

Thou alleadgest thy youth and allowest thy wifedome: the one,

not

not apt to know the impressions of loue, the other, suspitious not to beleeue them. Truely Camilla I haue heard, that young is the Goose that will eate no Oates, and a very ill Cocke that will not crowe before he be olde, and no right Lyon that will not feede on hard meate before he taste sweet milke: and a tender Virgin God knowes it must be, that measureth her affections by her age, whē as naturally they are inclined (which thou particularlie puttest to our Scutrie) to play the Brides before they be able to dresse their heades. Many similitudes thou bringest in to excuse youth, thy twig, thy corne, thy fruite, thy grape, and I know not what, which are as easie to be refelled as they are to be repeated. But my good Camilla, I am as vnwilling to confute any thing thou speakest, as I am thou shouldest vtter it, in somuch as I would sweare ỳ Crow were white, if thou shouldest but say it.

Thy good will is greater then I can expresse, and thy curtesie lesse then I desyre: thy counsell to expell it with time & reason, is of so little force, that I haue neither the will to vse the mean, nor the wit to conceiue it. But thus I say, that nothing can breake off my loue but death, nor any thing hasten my death but thy discurtesie. And so I attend thy finall sentence, and my fatall destinie.

Thine euer, though he be
neuer thine, Philautus.

THis Letter he thought by no meanes better to bee conueyed, then in the same booke hee receiued hers: so omitting no time, least the Iron should coole before he could strike, he presently wēt to Camilla, whō he found in gathering of Acwers, with diuers other Ladies and Gentlewomen, which came aswell to recreate themselues for pleasure, as to visite Camilla, whom they all loued. Philautus somewhat bolde ned by acquaintance, curteous by nature, and Courtlie by countenaunce, saluted them all with such termes as he thought meete for their personages, not forgetting to call Camilla his scholler, when she had schooled him being her Maister.

One of the Ladies who delighted much in mirth, seeing Philautus behold Camilla so stedfastly, sayd vnto him: Gentleman, what flower like you best in all this border? Here be faire Roses, sweete Violets, fragrant Primroses: here will be Jilly-flowers, Carna-

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tions, Hops in wine, sweet Iohns, and what may either please you for sight, or delight you with sauour: loth wee are you should haue a posie of all, yet willing to giue you one: not that which shal looke best, but such a one as you shall like best.

Philautus omitting no opportunities that might either manifest his affection, or commend his wit, answered her thus.

Lady, of so many sweet flowers to choose the best, it is hard, seeing they be all so good: if I should preferre the fairest before the sweetest, you would happilie imagine, that either I were stopped in the nose, or wanton in the eyes: if the sweetnes before the beautie: then would you gueste me either to line with sauour, or to haue no iudgement in colours: but to tell my mind, (vpon correction be it spoken) of all flowers I loue a faire woman.

Indeede quoth *Flauia*, (for so was she named) faire women are set thicke, but they come vp thin, and when they begin to bud, they are gathered, as though they were blowne: of such men as you are, Gentleman, who thinke greene grasse will neuer be drie hay: but when the flower of their youth (being slipped too young) shall fade before they be olde, then I dare say, you would change your faire flower for a weede, and the woman you loued then, for the worst violet you refuse now.

Ladie, answered *Philautus*, it is a signe that beautie was no niggard of her slippes in this Garden, and verie enuious to other grounds, seeing here are so many in one plot, as I shall neuer find more in all Italie, whether the reason bee the heate which killeth them, or the countrie that cannot beare them. As for pulling them vp soone, in that we shew the desire wee haue to them, not the malice. Where you coniecture, that men haue no respect to thinges when they be olde, I cannot but consent to your saying: for well doe you know, that it fareth with women as it doth with the mulberrie tree, which the elder it is, the younger it seemeth, and therefore hath it growne to a Prouerb in Italy, when one seeth a Woman stricken in age to looke amiable, hee saith, shee hath eaten a Snake: so that I must of force follow mine old opinion, & I loue fresh colours well, but faire women better.

Flauia would not so leaue him, but thus replyed to him. You are very amorous Gentleman, otherwise you would not take the defence

fence of that thing which most men contemne, and women will not confesse. For whereas you goe about to curry fauour, you make a fault either in praising vs too much; which we account in England flatterie, or pleasing your selfe in your own mind, which wise men esteeme as follie. For when you endeuour to proue that women the elder they are the fairer they looke, you thinke them either verie credulous to beleeue, or your talke very effectual to perswade. But as cunning as you are in your Pater noster, I will bee bolde to adde one Article more to your Creede, that is, you may seeke in matters of loue what you will, but Women wil beleeue what they list, and in extolling their beauties, they giue more credite to their owne glasses then mens gloses: but you haue not yet answered my request touching that flower you most desire: for women doe not resemble flowers neither in shew nor sauour.

Philautus not thinking for an Aprill showre, followed the chase in this manner. Ladie, I neither flatter you nor please my selfe, (although it pleaseth you so to coniecture) for I haue alwaies obserued this, that to stand too much in mine owne conceite, would gaine me but little, and to claw those of whom I sought for no benefice, would profit mee lesse: yet was I neuer so ill brought vp, but that I could when time and place should serue, giue curry one their iust commendation; vnlesse it were among those that were without comparison: offending in nothing but in this, that being too curious in praising my Ladie, I am like to the Painter Protogenes, who could neuer leaue when his worke was well, which fault was to be excused in him, because he would make it better, and may be borne in me, for that I wish it excellent.

Touching your first demaund, which you seeme againe to vrge in your last discourse, I say of all flowers I loue the Rose best, yet with this condition, because I will not rate my word, I like a faire Ladie well. Then quoth Flauio, since you will needes ioyne the flower with the woman, among all vs (and speake not partiallie) call her your Rose that you most regarde: and if shee denie that name, we will enioyne her a penaunce for her pride, and reward you with a violet for your paines.

Philautus being driuen to his shifts, wished himselfe in his chamber: for this he thought, that if he should choose Camilla, she would

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not accept it: if another, shee may iustly reiect him. If hee should discouer his loue, then would Camilla thinke him not to bee secret, if conceale it, not to be feruent: besides, all the Ladies would espy his loue, and preuent it, or Camilla despise his offer, and not regard it. While he was thus in a deep meditation, Flauia wakened him saying: Why Gentleman are you in a dreame, or is there none heere worthy to make your choise of, or are wee all so indifferent, that there is neuer a good?

Philautus seeing this Ladie so curteous, and louing Camilla so earnestlie, could not yet resolue himselfe what to doe: but at the last, Loue, which neuer regardeth what it speaketh, nor where, replied thus at all aduentures. Ladies and Gentlewomen, would I were so fortunate ỳ I might choose euery one of you for a flower, and then wold I boldly affirme, that I could shew the fairest possie in the world, but folly it is for mee to wish that, being a slaue, which none can hope for ỳ is an Emperour. If I make my choyse, I shall speed so wel as he that enioyeth all Europe. And with that gathering a Rose, he gaue it to Camilla, whose colour so increased, as one would haue iudged all her face to haue beene a Rose, had it not been stained with a natural whitenesse, which made her to excell the Rose.

Camilla with a smiling countenaunce, as though nothing grieued, yet vexed inwardly to the hart, refused the gift flatly, pretending a ready excuse: which was, that Philautus was eyther verie much ouerseene, to take her before the Lady Flauia, or els disposed to giue her a mocke aboue the rest in the company.

Well quoth Flauia to Philautus, (who now stood like one that had been besmered) there is no harme done, for I perceiue Camilla is otherwise sped: and if I be not much deceiued, she is a flower for Surius wearing: the penance shee shall haue is to make you a Nosegay, which she shall not denie, vnlesse she defie vs, and therward you shal haue is this, while you tarry in England my Heere shall be your Violet.

This Ladies Cosin was named Fraunces, a faire Gentlewoman and a wise, young, and of very good conditions, not much inferior to Camilla, equall she could not be.

Camilla, who was loth to be accounted in any company coy, endeuoured

ventured in the presence of the Lady Flauia, to be very curteous, and gathered for Philautus a posie of all the finest flowers in the Garden, saying thus vnto him: I hope you will not be offended Philautus, in that I could not be your Rose, but impute the faulte rather to destiny then discurtesie.

Philautus plucking vp his spirits, gaue her thankes for her paines, and immediatlie gathered a Violet, which he gaue mistres *Fraunces*, which she curteously receiued: thus all parts were pleased for that time.

Philautus was inuited to dinner, so that he could no longer stay, but pulling out the booke wherin his Letter was inclosed, hee deliuered it to *Camilla*, taking his humble leaue of the Ladie *Flauia*, and the rest of the Gentlewomen. When he was gone, there fell much talke of him betweene the Gentlewomen, one commending his wit, another his personage, some his fauour, other his good conditions: insomuch that the Ladie *Flauia* bound it with an oath, that she thought him both wise and honest.

When the company was dissolued, *Camilla* not thinking to receiue an answere, but a Lecture, went to her Italian Booke, where she found the Letter of Philautus, who without any further aduise, as one very much offended, or in a great heate, sent him this bone to gnaw on.

To Philautus.

SUfficed it not thee Philautus, to bewray thy follies, and mooue my patience, but thou must also procure in mee a minde to reuenge, and to thy selfe the meanes of a farther perill? Where dost thou learne ỳ being forbidde to be bolde, thou shouldest growe impudent? Or being suffered to be familiar, thou shouldest were haile fellow? But so malepert boldnesse is the demeanour of young Gentlemen come, that where they haue beene once welcomed for curtesie, they thinke themselues worthy to court any Lady by custome: wherein they imagine they vse singular audacitie, which we can no otherwise tearme then saucinesse, thinking women are to be drawne by their coyned and counterfait deceits, as the straw is by the Amber, or the Iron by the Loadstone, or the golde by the mineral *Chrysocolla*.

But as there is no Serpent that can breed in the Box-tree for

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the hardnes, or will build in the Cypresse tree for the bitternes, so there is no fonde or poisoned Louer that shall enter into my hart, which is hardened like ỳ Adamant, nor take delight in my words, which shall be more bitter then gall.

It fareth with thee Philautus as with the Drone, who hauing lost his owne wings, seekes to spoile the Bees of theirs, and thou being clipped of thy libertie, goest about to bereaue mee of mine, not far differing from the nature of Dragons, who sucking blood out of the Elephant, kill him, and with the same poison themselues. And it may bee, that by the same meanes that thou takest in hand to inueigle my minde, thou intrap thine owne: a iust reward for so vniust dealing, and a fit reuenge for so vnkind a regard.

But I trust thy purpose shall take no place, and that thy malice shall want might, wherein thou shalt resemble the Serpent Prophirus, who is full of poison, but being toothlesse, bee hurteth none but himselfe: and I doubt not but thy mind is as ful of deceit as thy words are of flatterie, but hauing no teeth to bite, I haue no cause to feare. I had not thought to haue vsed so sowre words, but where a wand cannot rule the Asse, a spurre must. When gentle Medicines haue no force to purge, we must vse bitter potions, and where the sore is neither to be dissolued by plaister, nor to be broken, it is requisite it should be launced.

Hearbes that are the worse for watering, are to be rooted out. Trees that are lesse fruitfull for the lopping, are to bee hewen downe: Dishes that waxe haggard by manning, are to be cast off, and fond louers that increase in their follies whē they be reiected, are to be despised.

But as to be without haire amongst the Mycanions, is accounted no shame, because they be all borne bald, so in Italie to liue in loue is thought no fault, for ỳ there they are al giuen to lust, which maketh thee to coniecture, that wee in England reckon loue to bee the chiefest vertue, which we abhorre as the greatest vice: which groweth like the Iuie about the trees, & killeth them by culling them. Thou art alwaies talking of loue, & applying both thy wit & thy wealth in that idle traue, onely for that thou thinkest thy selfe amiable: not vnlike to the Hedgehog, who euermore lodgeth amongst thornes, because he himselfe is full of prickles.

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But take this both for a warning and an answere, that if thou prosecute thy suite, thou shalt but vndoe thy selfe, for I am neither to be wood with thy passions, whilst thou liuest, nor to repent me of my rigour when thou art dead: which I would not haue thee thinke to proceede of any hate I beare thee, for I malice none, but for loue to mine honour, which neyther Italian shall violate, nor Englishman diminish. For as the precious stone Calazias, being throwne into the fire, keepeth still his colours, not to be warmed with any heate, so my heart, although pierced at with the arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwaies keepe his hardnesse, and bee so farre from being mollified, that thou shalt not perceiue it moued. The Violet, Lady *Flauia* bestowed on thee, I wish thee, and if thou like it, I will further thee otherwise; if thou perish in thy olde follies, whereby to increase thy new griefes; I will neuer come where thou art, nor shalt thou haue accesse to the place where I am. For as little agreement shal there be betweene vs, as is betweene the Iuie and the Cabbith, the Oake and the Olive-tree, the Serpent and the Ash-tree, the Iron and Theamides.

And if euer thou diddest loue me, manifest it in this, that hereafter thou neuer write to me, so shall I soone be perswaded of thy faith, and eased of mine owne feare. But if thou attempt again to wring water out of the Pommice, thou shalt but bewray thy falshood, and augment thy shame, & my seuerity. For this I sweare, by her whose fire can neuer dye, Vesta, and by her whose hestes are not to be broken, Diana, that I will neuer consent to loue him, whose sight (if I may so say with modestie) is more bitter vnto me then death.

If this answere will not content thee, I will shewe thy Letters, disclose thy loue, and make thee ashamed, to vndertake that which thou canst neuer bring to passe. And so I end, thine, if thou learne to be mine.

Camilla.

Camilla dispatched this Letter with speed, and sent it to Philautus, by her man: which Philautus hauing read, I omit the plight he was in, to the consideration of you Gentlewen, that haue been in the like: he tare his haire, rent his cloathes, fell from the passions

of a Louer to the pangs of frenzie: but at the last, calling his wits to him forgetting both the charge Camilla gaue him, and the contents of her Letter, hagreeted her immediatly again with an answere by her owne messenger, in this manner.

To the cruell Camilla, greeting.

IF I were as fast in thy books to be beleeued, as thou art in mine to be beloued, thou shouldest either soone be made a wife, or euer remaine a virgin, the one would rid me of hope, the other acquite me of feare. But seeing there wanteth wit in mee to perswade, & will in thee to consent. I meane to manifest the beginning of my loue by the end of my life, the effects of the one shal appeare by the effects of the other.

When as neither solemne oath, nor sound perswasion, nor ante reason can worke in thee a remorse, I meane by oath to shew my desire: the which the sooner it commeth, the sweeter it shall be, and the shortnes of the force, shall abate the sharpnes of the sorrow. I cannot tell whether thou laugh at my folly, or lament my frenzie: but this I say, and with fast teares trickling downe my cheekes, I sweare, that thou neuer foundest more pleasure in reiecting my loue, then thou shalt finde paine in remembring my losse: and as bitter shall life be to thee, as death to mee, and as sorrowfull shall my friends be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write of course, and makest all I speake of small account: but God, who reuengeth the periuries of dissemblers, is witnesse of my truth: of whom I desire no longer to liue, then I meane simply to loue.

I will not vse many words, for if thou be wise, fewe are sufficient: if froward, superfluous: one line is enough if thou bee curteous, one word too much if thou be cruell. Yet this I aduse, and that in bitternes of soule, that neither my hand dareth write that which my heart intendeth, nor my tongue vtter that which my hand shal execute. And so farewell, vnto whom onely I wish well.

Thine euer, though shortly
never, Philautus.

This letter being written in the extreamitie of his rage, he sent by him that brought hers. Camilla perceiuing a fresh reply, was

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not a little melancholie, but digesting it with companie, and burning the Letter, shee determined neuer to write to him, nor after that to see him: so resolute was she in her opinion: I dare not say obstinate, least you Gentlewomen should take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be wooed with Apelles Pensill, Orpheus Harpe, Mercuries tongue, Adonis beautie, Crœsus wealth, or else neuer be wonne: for their beauties being blazed, their eares tickled, their minds moued, their eyes pleased, their appetite satisfied, their coffers filled, when they haue all things they should haue, and would haue, then men need not to stand in doubt of their comming, but of their constancie.

But let me follow Philautus, who now hath loathing his life, and cursing his luck, called to remembrance his olde friend Euphues, whom hee was wont to haue alwaies in his company, a pleasant companion: in griefe a comforter: in all his life the onely stay of his liberty: the discourse whereof had driuen him so into a traunce, that he fell into these tearmes of rage, whether in a sweet sleepe, or by a lunacie.

How Philautus disputeth with himself of the loue of his friend Euphues.

Now Philautus, dispute no more with thy self of the loue of thy friend, for he neglecting to send thee his counsell, hath cast off thy friendship, and thy Lady hath forsaken thee, thou desirest of both, could neither abide the comfort of Camilla, whom thou louest aboue all things, nor counsell of Euphues, whom thou hast vnderualued.

Ah my good friend Euphues, I see now (although too late) that a true friend is of more price then a kingdome, and that thy faith is to be preferred before the beautie of Camilla. For as safe being is it is in the company of a trustie mate, than sleeping in the grasse Trifolie, where there is no viper: so venemous a thing is a light louer.

Thou wast euer carefull of my estate, and fearefull for this: thou didst alwaies feare in me the force of loue: I euer flattered my self with the bridle of wilfulnesse, when thou wast earnest to giue me counsell. I was angry to heare it, if thou didst suspect mee vpon iust cause, I fell out with thee for euery light occasion: now Euphues I see what it is to want a friend, and what it is to haue one: the words are sometimes vnpleasant which proceed from the mouth of a friend, but now I finde them as wholesome, that I should be

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constrained to stand at Euphues doore as the true owner.

What shal I doe in this extreamitie? Which way shal I turne mine eies? Of whom shall I seeke remedie? Euphues will neuer see me, and why should he vnto Camilla hath neuer done me, and why should shee? The one I haue offended with too much greefe, the other I haue serued with too great good will: the one is lost with loue, the other with hate: the one, that I cared not for him, the other because I cared for her. If, but though Camilla be not reconciled, Euphues may bee mollified. Why then Philautus, shake off these melancholy cogitations, write to him, leaue nothing vndone that may perhaps breed in him a doubtfull hope, or mone in him a pitifull mind. Thou knowest he is of nature curteous, one that hateth none, that abhorreth nothing, he is tractable in all things, a good soule but sore vexed, the Tygresse hath rauished the lambe, Cerberus hath not the Orpheus pipe, thy teares may perhaps, if not moue him to pitie, yet to be pitifull, he will be pleased, and what will not time doe, which is better then the newes.

Whyles Philautus plunged in these and such like deepe deuises, but onelie in the hope he had to recouer the friendship of Euphues, which he had broken off by rashnes, determined to greete his friend Euphues, who after his long and tedious trauell was arriued at London: but how he imployed his time, how he dealt in his loue, how he sped in his suite, how he sighed, how he sobbed, how he wept, how he wished, how he wooed, how he writ, how he rimed, how he resolued, how he renounced, how he vowed, how he promised, how he protested, how he will not conteine, for rather he will burst then be silent, how he seemed to dye for his idlenes, and how linger you shall finde him to [illegible] idlenes then [illegible].

But thus Philautus [illegible]

Philautus to Euphues.

The sharpe [illegible] of thy good Euphues, I doe neuer [illegible] thy wisedom, temperance [illegible] time, and the more [illegible] is, the better [illegible]. In the like manner it [illegible] to [illegible] of friends, where [illegible] in a minute, are [illegible].

[illegible] that among [illegible] there should be [illegible] ouerthwarting, but [illegible] in anger, [illegible]. For Camell [illegible] doubteth the [illegible], there [illegible] is burned [illegible], [illegible] shining like the [illegible], [illegible] they [illegible] found

being touched, to be but ioy and fire. Friendship should bee like the Wine, which Homer much commending calleth Maronium, whereof one pint being mingled with five quarts of water, yet it keepeth his olde strength and vertue, not to be quailed by any discurteste. Where gall doth grow nothing else can breed, where friendship is built, no offence can harbour.

When Euphues let the falling out of friends bee the renuing of affection, that in this we may resemble bones of the Lion, which lying still and not wrought, begin to rot, but being stricken one against another, breake out like fire, and waxe greene. The anger of friends is not unlike vnto the Physitions Cucurbitæ, which drawing all the infection in the body into one place, doth purge all the diseases, and the iarres of friendes, ripping vp all the hidden malices or suspicions, or follies that lie lurking in the minde, maketh the knot more durable. For as the bodie being purged of melancholie, waxeth light & apt to all labour: so the mind as it were scoured of mistrust, becometh fit euer after for beleefe. But why doe I not confesse that which I haue committed, or knowing my selfe guiltie, why vse I to glose?

I haue vniustlie (my good Euphues) picked a quarrell against thee, forgetting the courtesie thou gauest mee, and despising that which I now desire. Which as often as I call to my minde, I can not but blush to my selfe for shame; and fall out with my selfe for anger. For in falling out with thee, I haue done no otherwise, then he that desiring to saile safely, kicketh him at the helme, resembling him that hauing nere to alight, spurreth his horse to make him stand still, or him that swimming vpon another's backe, seeketh to stop his breath. It was in thee Euphues that I put all my trust, and yet vpon thee that I powred out all my malice; more cruell then the Crocodile, who suffereth the Birde to picke in her mouth, that louseth her teeth: or more vngentle then the princelie Lyon, who saued his life that helped his foote. But if either thy good nature can forgeo that which my vntoward tongue doth repent, or thy accustomable kindnesse forgiue that my vnbridled fury did commit, I will hereafter be as dutifull vnto thee as thy seruant, as I am now desirous to haue thy friendship and forgiuenesse to take away iniury, as I was to giue an offence.

What I haue done in thy absence, I will certifie at thy comming, and yet I doubt not but thou canst gueesse therof by my condition, yet thus much I adde, that I am as readie to die as to liue, and were I not animated with the hope of thy good counsaile, I would rather haue suffered the death I wish for, then sustaine the shame I sought for.

But now in these extremities, reposing both my life in thy hãds, and my vnfained seruice and good will for euer hereafter at thy commaundement, I attend thine answere, & rest thine to dispose then his owne.

Philautus.

THis Letter being ended, Philautus sent the same by his seruaunt, which Euphues reading, stood as one in a quandarie, not knowing whether he should more reioyce at his friendes submission, or mistrust his subtiltie: therefore beeing as yet not fullie determined to any thing, he presently departed into his chamber, and without further search of Philautus well meaning, sent him an answere by his owne messenger, in maner as hereafter followeth.

Euphues to him that was his Philautus.

I haue receiued thy Letter, and know the man: I redde it, and perceiued the matter, which I am as far from knowing how to answere, as I was from looking for such an errand. Thou beginnest to infer a necessitie, that friends should fall out, when I cãnot allowe an inconuenience. For if it be among such as are faythfull, there should be no cause of breach if betweene dissemblers, no care of reconciliation.

The Camell saist thou, loueth water when it is troubled, and I say, the Hart thirsteth for the cleere streame: and fitly diddest thou bring it in against thy selfe (though applyed it I knowe not howe aptly for thy selfe) for such friendship dost thou like where blames may be stirred, not quietnes sought.

The Wine Marotticum which thou commendest, and the Salt ground which thou inferrest, the one is neither fit for thy drinking, nor the other for thy taste: for such strong Wines will ouercome such light wits, and so good Salt cannot relish in so vnsauorie a mouth, neither as thou desirest to apply them, can they stand thee in

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stead. For oftentimes I haue found much water in thy deeds, but not one drop of such wine, and the ground where Salt should grow, but neuer one corne that had sauour.

After many reasons to conclude that iarres were requisite, thou fallest to a kinde of submission, which I maruaile at. For if I gaue no cause, why didst thou pick a quarrel: if any, why shouldest thou craue pardon? If thou canst defie thy best friend, what wilt thou doe to thine enemie? Certainlie this must needes ensue, that if thou canst not be constant to thy friend, when hee doth thee good, thou wilt neuer beare with him when he that doe thee harme. thou that seekest to spill the blood of the innocent, canst shew small mercy to an offender: thou that treadest a worme on the taile, wilt crush a waspe on the head: thou that art angry for no cause, wilt I thinke runne mad for a light occasion.

Truely *Philautus*, that once I loued thee I cannot denie, that now I should againe do so, I refuse: for small confidence shal I repose in thee whē I am guilty, that can find no refuge in innocency.

The malice of a friend is like the sting of an Aspe, which nothing can remedy: but being peirced in the hand, it must be cut off, and a friend thrust to the hart it must be pulled out. I had as leefe *Philautus* haue a wound that inwardly might lightly greeue me, as a scarre, that outwardly should greatly shame mee. In that thou seemest so earnest to craue attonement, thou causest mee the more to suspect thy truth: for either thou art compelled by necessitie, & then it is not worth thanks, or else disposed againe to abuse me, and then it deserueth reuenge. Eeles cannot be held in a wet hand, yet are they stayed with a bitter Figtree: The Lamprey is not to be killed with a cudgell, yet is she spoiled with a Cane: so friends, that are so slipperie & wauering in all their dealings, are not to be kept with faire and smooth talke, but with rough and sharpe taunts: and contrariwise, those which with blowes are not to be reformed, are oftentimes won with light perswasions.

Which way I should vse thee I know not, for now a sharpe word moued thee, when otherwhiles a sword will not, then a friendlie checke killeth thee, when a Razor cannot raze thee. But to conclude *Philautus*, it fareth with me now, as with those that haue been once bitten with the Scorpion, who neuer after feeleth any

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sting, either of the Waspe or the Hornet, or the Bee: for I hauing been pricked with thy falshood, shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend. Touching thy life in my absence, I feare me it hath been too loose: but seeing my counsaile is no more welcome vnto thee, then water into a Ship, I will not waste wind to instruct him, that watteth himself to destroy others. Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue me of thy confession, I might happilie doe that, which now I will not. And so farewell Philautus, and though thou little esteeme my counsaile, yet haue respect to thine owne credit: so in working thine owne good, thou shalt keep me from harme. Thine once, Euphues.

This Letter pinched *Philautus* at the first, yet trusting much to the good disposition of Euphues, he determined to perseuer both in his suite & amendment, & therefore as one beating his Iron, that he might frame it while it were hot, answered him in this manner.

To mine onely friend, Euphues.

There is no bone so hard, but being laid in Vineger, it may bee wrought, nor Iuory so toughe, but seasoned with Zucho, it may bee ingraven, no Boxe so knottie, that dipped in Oile cannot bee carued: and can there be a heart in Euphues, which neyther will yeeld to softnes with gentle perswasions, nor true perseuerance? What canst thou require at my hand, that I will deny thee? Haue I broken the league of friendship? I confesse it. Haue I misused thee in termes? I will not deny it. But being so rowfull for eyther, why shouldest not thou forgiue both?

Water is praised, for that it sauoureth of nothing, fire for that it yeeldeth to nothing: and such should the nature of a true friend be, that it should not sauour of any rigour, and such the effect, that it may not be conquered with any offence: otherwise faith put into the breast that beareth grudges, or contracted with him that can remember grieles, is not vnlike Wine poured into Fitte vessels, which is present death to the drinker.

Friends must be vsed, as the Musitions tune their strings, who finding them in discord, doe not breake them, but eyther by intention

tion or remission, frame them to a pleasant content: or as ryders handle their yong colts, who finding them wild and vntractable, bring them to a good pase, with a gentle rayne, not with a sharpe spurre: or as the Scythians ruled their slaues, not with cruell weapons, but with the shew of small whips.

Then Euphues consider with thy selfe what I may be, not what I haue been, and forsake me not for that I deceiue thee: if thou do, thy discurtesie will breed my destruction. For as there is no beast that toucheth the beard wheron the Beare hath breathed, so there is no man that will come neere him, vpon whom the suspicion of deceit is fastned. Concerning my life passed, I conceale it, though to thee I meane hereafter to confesse it: yet hath it not beene so wicked, that thou shouldest bee shamed, though so infortunate, that I am grieued. Consider we are in England, where our demeanour will be narrowly marked if we tread awry, and our follies mocked if we vse wrangling. I thinke thou art willing that no such thing should happen, and I know thou art wise to preuent it.

I was of late in the company of diuers Gentlewomen, among whom Camilla was present, who maruailed not a little, that thou soughtest eyther to absent thy selfe, of some conceiued iniurie, where there was none giuen, or of set purpose, because thou wouldest giue one. I thinke it requisite, aswell to auoide the suspicion of malice, as to shun the note of ingratitude, that thou repaire thither, both to purge thy selfe of the opinion may be conceiued, and to giue thankes for the benefits receiued. Thus assuring my selfe thou wilt answere my expectation, and renue our olde amitie, I end, thine assured to commaund. Philautus.

Philautus did not sleepe about his businesse, but presently sent his Letter, thinking that if once he could fasten friendship againe vpon Euphues, that by his means he should compasse his loue with with Camilla: and yet this I durst affirme, that Philautus was both willing to haue Euphues, and sorrowfull that hee lost him by his owne lauishnes.

Euphues perused this Letter oftentimes, being in a mammering what to answere: at the last, he determined once againe to lye aloofe, thinking that if Philautus meant faithfully, he would not de-

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ſiſt from his ſute, & therfore he returned ſalutation in this maner.

Euphues to *Philautus*.

There is an hearb in India, Philautus, of pleaſant ſmell, but whoſo commeth to it, feeleth preſent ſmart, for that there breed in it a number of ſmall Serpents. And it may bee, that though thy Letter be full of ſweet words, there breed in thy heart many bitter thoughts: ſo that in giuing credit to thy Letters, I may be deceiued with thy leaſings.

The Box-tree is alwaies greene, but the ſeede is poyſon: Tila hath a ſweet rinde and a pleaſant leafe, but the fruite ſo bitter, that no beaſt will bite it: a diſſembler hath euermore honey in his mouth, and gall in his minde, which maketh mee to ſuſpect their wiles, though I cannot euer preuent them.

Thou letteſt downe the office of a friend, which if thou couldeſt aſwell performe, as thou canſt deſcribe, I would be as willing to confirme our olde league, as I am to beleeue thy new lawes. Water that ſauoureth nothing (as thou ſayſt) may be heated, and ſcald thee, and fire which yeeldeth to nothing, may be quenched when thou wouldeſt warme thee. So the friend in whom there was no intent to offend, may through the ſnilfer dealings of his fellow be turned to heate, being before colde, and the faith which wrought like a flame in him, be quenched and haue no ſparke.

The pouring of wine into Fiere veſſels, ſerueth thee to no purpoſe: for if it be good Wine, there is no man ſo fooliſh to put it into Fiere: if bad, who would poure it into better then Fiere? Muſkie Caſks are fit for rotten Grapes, a barrell of poyſoned Iuy is good inough for a Tun of ſtinking Oyle, & cruelty too mild a medicine for craft.

How Muſitians tune their Inſtruments I knowe, but howe a man ſhould temper his friend, I cannot tell, yet oftentimes the ſtring breaketh, that the Muſition ſeeketh to tune, and the friend cracketh which good counſel ſhould tame: ſuch Colts are to bee ridden with a ſharp ſnaffle, not with a pleaſant bit, and little will the Scythian whip be regarded, where the ſharpneſſe of the word is deryded. If thy luck haue been infortunate, it is a ſigne thy erring hath not been goodly: for commonly there commeth an ill end,

where

where there was a naughty beginning.

But learne Philautus to liue hereafter, as though thou shouldest not liue at all, bee constant to them that trust thee, and trust them that thou hast tryed, dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him: know this, that the best simples are very simple, if the Physition could not apply thē, that precious stones were no better thē peebles, if Lapidaries did not know them, and the best friend is worse then a foe, if a man doe not vse him.

Mithridate must be taken inwardlie, not spread in playsters: Purgations must bee vsed like drinke, not like baths: the counsell of a friend must be fastned to the minde, not the eare; followed, not prayed, imployed in good liuing, not talked of in good meaning. I knowe Philautus, wee are in England, but I would wee were not, not that the place is too base, but that we are too bad, & God grant thou haue done nothing which may turne thee to discredite, or me to displeasure. Thou sayst thou wert of late with Camilla, I feare me too late, and yet perhaps too soone, I haue alwaies told thee, ỹ she was too high for thee to climb, and too fair for others to catch, and too vertuous for any to inueigle. But wild horses breake high hedges, though they cannot leape ouer them, eager Wolues bark at the Moone, though they cannot reach it, and Mercury whistleth for Vesta, though he cannot win her.

For absenting my selfe, I hope they can take no cause of offence, neither that I know, haue I giuen any. I loue not to be bolde, yet would I bee welcome, but guestes and fish, say wee in Athens, are euer stale within three dayes: shortlie I will visit them and excuse my selfe, in the meane season I thinke so well of them, as is possible for a man to think of women, and how well that is, I appeale to thee, who alwaies madest them no worse then Saintes in heauen, and shrines in no worse place than thy heart.

For answering thy sute, I am not yet so hastie, for accepting thy seruice, I am not so imperious, for in friendship there must bee an equalitie of estates, and that may be in vs: also a similitude of diuers manners, and cannot vnlesse thou learne a new lesson, and leaue the olde, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

This Letter was written in haste, sent with speed, & aunswered again in post. For Philautus seeing so good counsaile could not proceede of an ill conceite, thought once againe to solicite his friend, and that in such tearmes as bee most agreeable to Euphues time. In this manner.

To Euphues, health in body, and quietnesse in minde.

IN Musick there are many discords, before there can be framed a Diapason, and in contracting of good will, many iarres before there be established a friendship, and by this meanes the Musicke is more sweet, and the amity more sound. I haue receiued thy Letter, wherein there is as much good counsaile contained, as either I would wish, or thou thy selfe couldest giue: but euer thou harpest on that string which long since was out of tune, but now is broke by inconstancie.

Certes my good Euphues, as I cannot but commend thy wisedome in making a stay of reconciliation (for ỳ thou findest so little stay in me) so can I not but maruaile at thy incredulity in not beleeuing me, since that thou seest a reformation in me. But it may be thou dealest with me, as the Philosopher doth with his knife, who being many yeares in making of it, alwaies dealing by the obseruation of the stars, caused it at the last to cut the hard whetstone: saying, that it skilleth not how long things were a doing, but how well they were done. And thou holdest me off with many delaies, vsing I know not what obseruations, thinking thereby to make mee a friend at last, that shall last: I praise thy good meaning, I mislike thy rigour. We thou shalt vse in what thou wilt, and doe that with a slender twist, that none can doe with a tough With. As for my being with Camilla, good Euphues rub there no more, least I winch, for deny I will not that I haue wrung on the withers. This one thing touching my selfe I say, and before him that seeth all things I sweare, that hereafter I will neither dissemble nor delude thee, nor piche quarrels to fall out with thee, thou shalt finde me constant to one, faithlesse to none, in prayer deuout, in manners reformed, in life chaste, in words modest: not framing my fancie to the humour of loue, but my deedes to the

rule

rule of zeale: And such a one as heretofore merrily thou saydst I was, but now truly thou shalt see I am, and as I know thou art.

Then Euphues appoint the place where we may meete, and reconcile the minds, which I confesse by mine owne follies were severed. And if euer after this I shall seeme iealous ouer thee, or blinded towards my selfe, vse me as I deserue, shamefully. Thus attending thy speedy answer, for that delaies are perilous, especially as my case now standeth, I end, thine euer to vse as his owne.

Philautus.

Euphues seeing such speedy returne of an other answere, thought Philautus to be very sharpe set, for to recouer him: and weighing with himself, that often in mariages there haue fallen out brauls, where the chiefest loue should bee, and yet againe reconciliations, that none ought at any time so to loue, ỳ he should find in his heart at any time to hate. Furthermore, casting in his minde the good he might doe to Philautus by his friendship, and the mischiefe that might ensue by his fellowes folly, answered him thus again speedily, aswell to preuent the course he might otherwise take, as also to prescribe what way he should take.

Euphues to his friend Philautus.

NEttles, Philautus, haue no prickes, yet they sting, and woodes haue no points, yet they pearce: though outwardly they protest great amendment, yet oftentimes the fleshe of Wooll which the Beres send, sticketh so fast to the skinne, that when one looketh it should keep him warme, it fetcheth blood: and thy smooth talke, thy sweet promises, may, when I shall thinke to haue them performed to delight mee, be a corasiue to destroy me. But I will not cast beyond the Moone, for that in all thinges I know there must be a meane. Thou swearest now ỳ thy life shall be led by my line, that thou wilt giue no cause of offence by thy disorders, nor take any by good meaning, which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre when thou shouldest iest, or follow thine owne will, when thou are to heare my counsaile, then will I depart from thee, and so display thee, as mine

that is wise shall trust thee, or any that is honest shall liue with thee. I am now resolued by thy Letters, of that which I was almost perswaded of by mine owne conjecture, touching Camilla.

Why Philautus, art thou so mad without acquaintaunce of thy part, and familiaritie of hers, to attempt a thing, which will not onely be a disgrace to thee, but also a discredit to her? Thinkest thou thy selfe eyther worthie to wooe her, or she willing to wedde thee? Either thou able to frame thy tale to her content, or she ready to giue eare to thy conclusions.

No, no, Philautus, thou art too young to wooe in England, though olde enough to winch Italy, for heere they measure more the man by the qualities of the mind, then they proportion of his body. They are too expert in loue, hauing learned in this time of their long peace, euery wrinkle that is seene or imagined.

It is neither an ill tale wel told, nor a good history made better, neither inuention of new fables, nor the reciting of olde, that can either allure in them an appetite in loue, or almost an intention to heare.

It fareth not with them as it doth with those in Italy, who preferre a sharpe wit, before sound wisedome, or a proper man before a perfect mind: they liue not by shadows, nor feede of the ayre, nor lust after wind. Their loue is not tyed by Arte, but reason, not to the precepts of Ouid, but to the perswasions of honestie. But I cannot but marualle at thy audacitie, that thou diddest once dare to woue her to loue, whom I alwaies feared to visite in questioning, as well doubting to be gauelled by her quick and ready wit, as soone confused by her graue and wise answeres.

But thou wilt say, shee was of no great birth, of meaner parentage then thy selfe. I, but Philautus, they be most noble, who are commended more for their perfection, then their pedigree, and let this suffice thee, that her honour consisted in vertue, beautie, wit, not bloud, ancestors, antiquitie. But more of this at our next meeting, where I thinke I shall be merry to heare the discourse of thy madnes, for I imagine to my selfe that she handled thee very hardly, considering both the place she serued in, and the person that serued her. And sure I am, she did not hang for thy mowing.

A Phoenix is no foode for Philautus, that daintie roote of thine

must be pulled out, else while thou surfet with desire, and that Eagles eie picked out, else will it be dazled with delight. My counsaile must rule thy conceit, least thou confound vs both. I will this euening come to thy lodging, where we will confer, and till then I commend me to thee.

Thine euer to vse, if thou be thine owne, Euphues.

This Letter was so thankfully receiued of *Philautus*, that he almost ranne beyond himselfe for ioy, preparing al things necessarie for the entertainment of his friend, who at the houre appointed fayled not.

Many embracings there were, much strange curtesie, many prettie glaunces, being almost for the time but strangers, because of their long absence. But growing to questioning one with another, they fell to the whole discourse of Philautus loue, who left out nothing that before I put in, which I must omit, least I see before you Colewoorts twice sodden, which will both offend your eares, which I seeke to delight: and trouble my hand, which I couet to ease.

But this I am sure, that Euphues conclusion was this, betweene waking and winking, that our English Ladies and Gentlewomē were so cunning in loue that the labour were more easie in deale, to wed one and burie her, then here to woo and winne her. And thus they with long talking waxed wearie, where I leaue them, not willing to tarie any longer, but to sleep their fils til morning.

Now Gentlewomen, I appeale in this controuersie to your consciences, what heed is to be giuen to master Euphues this his discourse, whether it be euill vnawares to offend you, if one be mistaken: by hearing if one be witty: by speeches if one be curteous: by desire, if one be vertuous: which I would not know, to this intent, that I might be instructed how to win any of you, but to the end I might wonder at you all. For if there bee in loue an Art, then doe I not maruaile to see men therein to bee beloued, so often times to be rejected. But for as much as this matter, pertayning nothing to our sexe, I will not further enquire of it, least happily in guessing what Arte women vse in loue, I should minister an Arte they neuer knew before, and so in thinking to

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bewray the baite that hath caught one, I giue them a net to draw many, putting a sword into the hand, where there is but a sheath, teaching them to strike, that put vs to our tryings by warding, which would double our perill, who without Arte cannot allure them, and increase their tyranny, who without they torment, will come to no Parley. But this I admonish you, that as your owne beauties make you not couetous of your almes towardes true louers, so other mens flatteries make you not prodigall of your honors towards dissemblers. Let not them that speake fairest be beleeued soonest, for true loue lacketh a tongue, & it is tryed by the eies, which in a heart that meaneth well, is as farre from wanton glauses, as ỳ mind is from vile thoughts. And this Arte I will giue you, which we men commonly practise, if you behold any one, that either your curtesie hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more readie be to follow him, and when he thinketh himselfe neerest, let him bee farthest off: then if he take that with patience, assure your selfe he cannot be faithlesse.

He that angleth, plucketh the bait away when he is neere a bite, to the end the fish may be more eager to swallow the hooke. Birds are trained with a sweet call, but caught with a braad net: and louers with faire lookes, but are incangled with disdainfull eyes. The Spaniell, that fawneth when he is beaten, will neuer forsake his Master: the man that doteth when he is disdained, will neuer forgot his Mistres. But too much of this string, which sounded too much out of square, and returne to Euphues and Philautus.

The rest remaining when they were risen, they went into a Gallerie, where Euphues, who perceiued Philautus grieued, and perplexed for the loue of Camilla, began thus bertuously and earnestly to talke with him.

PHilautus, I haue wel nigh all this night beene disputing with my selfe of thy distresse, yet can I resolue my selfe in nothing, that eyther may content me, or quiet thee. What mettal art thou made of Philautus, that thinkest of nothing but loue, and art rewarded with nothing lesse then loue: Lucilla was too bad, yet diddst thou court her: thy sweet hart, now in Naples, is none of the best, yet

yet didſt thou follow her. Camilla exceeding all, where thou waſt to haue leaſt hope, thou haſt wooed, not without great hazard to thy perſon, and griefe to mine.

I haue peruſed her Letters, which in my ſimple iudgement, are ſo far from allowing thy ſute, that they ſeeme to loath thy ſeruice. I will not flatter thee in thy follies, ſhee is no match for thee, nor thou for her: the one wanting liuing to maintaine a wife, the other birth to aduance her husband. Surius whom I remember thou didſt name in thy diſcourſe, I remember in the Court, a man of great birth, and noble bloud, ſingular wit, and rare perſonage: if he goe about to get credite, I muſe what hope thou couldſt conceiue to haue a good countenance.

Well Philautus, to ſet downe preceptes againſt thy loue, will nothing preuaile: to perſwade thee to goe forward, were very perilous: for I knowe in the one, loue will regard no lawes, and in the other, perſwaſions can purchaſe no libertie. Thou art too headie to enter in, where no heede can help one out.

Theſeus would not go into the Labyrinth without a threed, that might ſhew him the way out, neither any wiſe man enter into the crooked corners of loue, vnleſſe he knew by what means he might get out. Loue, which ſhould continue for euer, ſhould not be begun in an houre, but ſlowlie be taken in hand, & by length of time finiſhed: reſembling Zeuxis that wiſe Painter, who in thinges that he would haue laſt long, tooke greateſt Leiſure.

I haue not forgotten one Miſtreſſe Frauncis, which the Ladie Flauia gaue thee for a Violet, and by thy deſcription, though ſhe be not equall with Camilla, yet is ſhe fitter for Philautus. If thy humor be ſuch, y nothing can feede it but loue, caſt thy mind on her: confer the impoſſibilitie thou haſt to win Camilla, with the likelihood thou maiſt haue to enioy thy violet: and in this will I endeuour both my wit and my good will, ſo that nothing ſhall want in me that may worke eaſe in thee. The Violet if ſhee bee honeſt, is worthy of thee, beautiful thou ſaiſt ſhe is, and therfore too worthy: Hot fire is not onelie quenched by the cleere Fountaine, nor loue onlie ſanctified by the faire face. Therfore in this tel me thy mind, that either we may proceede in that matter, or ſeeke a new medicine. Philautus thus replyed.

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Oh my good Euphues, I haue neither the power to forsake mine owne Camilla, nor the heart to deny thy counsaile, it is easie to fall into a net, but hard to get out. Notwithstanding I will go against the haire in all things, so I may please thee in any thing. O my Camilla. With that Euphues stayed him, saying.

He that hath sore eyes must not behold the Candle, nor hee that wold leaue his loue, fall to remembring of his Lady, the one causeth the eye to smart, the other the heart to bleede. Well quoth Philautus, I am content to haue the wound searched, yet vnwilling to haue it cured, but sithens the sicke men are not to prescribe diets, but to keep them, I am ready to take potions, and if wealth serue, to pay thee for them: yet one thing maketh me to feare, that in running after two Hares, I catch neither. And certainly quoth Euphues, I know many good Hunters, that take more delight to haue the Hare on foote, and neuer catch it, then to haue no cry, and yet kill in the fourme: whereby I gueſſe, there commeth greater delight in the hunting then in the eating. It may bee, sayed Philautus, but I were then very vnfit for such pastimes, for what sport soeuer I haue all the day, I loue to haue the game in my dish at night.

And truly answered Euphues, you are worse made for a Hound then a Hunter, for you marre yourselue with carren, before you start your game, which maketh you hunt oftentimes counter, whereas if you had kept it pure, you might ere this time haue turned the Hare you winded, and caught the game you coursed. Why then I perceiue quoth Philautus, that to talke with Gentlewomen touching the diſcourſes of loue, to eate with them, to confer with them, to laugh with them, is as great pleasure as to enioy them, to the which thou maiſt by some fallacy driue mee, but neuer perſwade me: For then were it as pleasant to behold fruite, as to eate them, or to see faire bread, as to taste it. Thou erreſt Philautus, sayd Euphues, if thou be not of that mind, for hee that commeth into fine Gardens, is as much recreated to smell the flowers, as to gather them. And many we see more delighted with pictures, then desirous to be Painters: the effect of loue is faith, not luſt: delightful conference, not deteſtable concupiſcence, which beginneth with folly, and endeth with repentance. For mine owne part I would

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wish nothing, if againe I should fall into that vaine, then to haue the company of her in common conference that I best loued, to heare her sober talke, her wise answeres, beholde her sharpe capacitie, and to be perswaded of her constancie: and in these thinges do we onely differ from brute beasts, who haue no pleasure but in sensuall appetite. You preach heresie quoth Philautus, and besides, so repugnant to the text you haue taken, that I am more ready to pull thee out of thy Pulpit, then to beleeue thy glosses.

I loue the company of women well, yet to haue them in lawful matrimony, I like much better, if thy reasons should goe as currant, then were loue no torment: for hardly doth it fall out with him, that is denyed the sight and talke of his Lady. Hungry stomacks are not to be fed with sayings against surfetings, nor thirst to be quenched with sentences against drunkennesse. To loue women and neuer inioy them, is as much as to loue Wine, and neuer tast it, or to be delighted with faire apparell, & neuer weare it. And idle loue is that, and fit for him that hath nothing but eares, that is satisfied to heare her speake, not desirous to haue himselfe speede. Why then Euphues, to haue the picture of his Lady, is as much as to inioy her presence, and to read her Letters, of as great force, as to heare her answeres: which if it bee, my suite in loue should be as much, to the Painter to draw her with an amiable face, as to my Ladie to write an amorous Letter: both which, with little sute being obtained, I may liue with loue and neuer wet my foote, nor breake my sleepes, nor waste my money, nor torment my mind. But this worketh as much delight in the minde of a Louer, as the apples that hang at Tantalus nose, or the riuer that runneth close by his chin. And in one word, it would doe me no more good to see my Ladie, and not to imbrace her in the heat of my desire, then to see fire, and not to warme me in the extremitie of my colde.

No, no, Euphues, thou makest loue nothing but a continual woing if thou barre it of the effect, and then it is infinite: if thou allow it, and yet forbid it, a perpetual warfare, and then is it intollerable. From this opinion no man should with-draw mee, that the end of fishing, is catching, not angling: of birding, taking, not whistling: of loue, wedding, not wooing. Otherwise it is no better then hanging. Euphues, smiling to see Philautus so earnest,

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vrged him againe in this manner.

WHy Philautus, what harme were in loue, if the heart should yeeld his right to the eye, or his fancie his force to the eare? I haue read of many, & some I knowe, betweene whom there was as feruent affection as might be, that neuer desired any thing but sweet talke, and continuall company, at banquets, at playes, and other assemblies, as Phrigius and *Pieria*, whose constant faith was such, that there was neuer word nor thought of any vncleannesse. Pigmalion loued his Ivory image, being enamoured onely by the sight: & why should not the chaste loue of others be builded rather in agreeing in heauenlie meditations, then temporal actions. Beleeue me Philautus, if thou knewest what it were to loue, thou wouldst be as far from the opinion thou holdest, as I am. Philautus, thinking no greater absurdity to be held in the world thē this, replies before the other could end, as followeth.

INdeed Euphues, if the king would resigne his right to his Legate, then were it not amisse for the heart to yeeld to the eyes. Thou knowest Euphues, that the eye is the messenger of loue, not the master: the eare a carrier of newes, the heart a digester. Besides this, suppose, one haue neither eares to heare his Lady speak, nor eyes to see her beautie, shall he not therefore be subiect to the impressions of loue? If thou answere no, I can alledge diuers, both deafe and blind, that haue been wounded: if thou graunt it, then confesse, the heart must haue his hope; which is neither seeing nor hearing: and what is the third?

Touching Phrigius and Pieria thinke them both fooles in this, for he that keepeth a Hen in his house to cackle, and not lay, or a Cock to crow, and not to tread, is not vnlike vnto him that hauing sowen his wheat, neuer reapeth it, or reaping it, neuer threshеth it, taking more pleasure to see faire corne, then to eate fine bread. Pigmalion maketh against this, for Venus seeing him so earnestly to loue, and so effectually to pray, graunted him his request, which had he not by importunate sute obtained, I doubt not but he would rather haue hewed her in peeces, then honored her with passions, and set her vp in some Temple for an Image, not kept her in his

house

house for a wife. He that desireth onely to talke and view without any further sute, is not far different from him, that liketh to see a painted Rose, better then to smell to a perfect Violet, or to heare a bird sing in a bush, rather then haue her at home in his owne cage.

This will I follow, that to pleade for loue, and request nothing but looks, and to deserue workes, and liue only by words, is as one should plow his ground, and neuer sowe it; grind his colours, and neuer paint, saddle his horse and neuer ride.

As they were thus communing, there came from the Ladie *Flauia*, a Gentleman, who inuited them both that night to supper, which they with humble thankes giuen, promised to doe, and till supper time I leaue them debating their question.

Now Gentlewomen, in this matter I would I knewe your minds, and yet I can somwhat gueesse at your meanings: If any of you should loue a Gentleman of such perfection as you can wish, would it content you onelie to heare him, to see him daunce, to marke his personage, to delight in his wit, to wonder at his qualities, and desire no other solace? If you like to heare his pleasant voice to sing, his fine fingers to play, his proper personage to vndertake any exploite, would you couet no more of your Loue? As good it were for you to be silent and thinke no, as to blush and say I.

I must needes conclude with Philautus, though I should cauell with Euphues, that the end of loue is the full fruition of the partie beloued at all times and in al places. For it cannot follow in reason, that because the sauce is good which should prouoke mine appetite, therfore I should forsake the meate for which it was made. Beleeue me, the qualities of the minde, the beauty of the body, eyther in man or woman, are but sauce to whet our stomackes, not meat to fill them. For they that liue by the view of beauty still, look very leane, and they that feede onely vpon vertue at boord, will goe with a hungry belly to bed. But I will not craue heerein your resolute answer, because betweene them it was not determined, but euery one as he liketh, and then.

Euphues and Philautus being now againe sent for to the Ladie Flauia her house, they came presently where they found the worthie Gentleman Surius, Camilla, Mistresse *Fraunces*, with many

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other Gentlemen and Gentlewomen. At their first entrance dooing their duetie, they saluted all his companie and were welcomed.

The Ladie Flauia entertained thē both verie louinglie, thanking Philautus for his last companie, saying: be merrie Gentleman, at this time of the yeare a Violet is better then a Rose, and so shee arose and went her way: leauing Philautus in a muse at her words, who before was in a maze at Camillas lookes. Camilla came to Euphues in this manner.

I am sorry Euphues that we haue no greene rushes, considering you haue been so great a stranger, you make me almost to thinke that of you, which commonly I am not accustomed to iudge of any, that either you thought your self too good, or your cheere to bad: other cause of absence I cannot imagine, vnlesse seeing vs very idle, you sought meanes to be well employed: but I pray you hereafter be bold, and those things which were amisse shall bee redressed: for we will haue Quailes to amend your commons, & some questions to sharpen your wits, so that you shall neither finde fault with your diet for the grosenesse, nor with your exercise for easinesse. As for your fellow and friend Philautus, wee are bound to him, for he would oftentimes see vs, but seldome eate with vs, which made vs thinke that hee cared more for our companie then our meate.

Euphues as one that knew his good, answered her in this wise. Faire Ladie, it were vnsemelie to strewe greene rushes for his comming, whose cōpanie is not worth a straw, or to account him a stranger, whose boldnes hath been strange to all those ỳ knewe him to be a stranger.

The small ability in mee to requite, compared with the great cheere I receiued, might happily make me refrayne, which is contrarie to your coniecture: Neither was I euer so busied in any waighty affaires, which I accounted not as lost time, in respect of ỳ exercise I alwaies found in your company, which maketh me thinke that your latter obiection proceeded rather to conuince me for a Trewant, then to manifest a truth.

As for the Quailes you promise me, I can be cōtent with beefe, and for the questions, they must bee easie, else shall I not answere them,

them, for my wit will shewe wich what grosse diet I haue beene brought vp: so that cõferring my rude replyes with my base birth, you will thinke that meane cheere will serue me, and reasonable questions deceiue mee: so that I shall neither finde fault for my repast, nor fauour for my reasons. Philautus indeed taketh as much delight in good company, as in good Cates, who shal answere for himselfe: with that Philautus sayd;

Truly Camilla, where I thinke my selfe welcome, I loue to bee bold, and when my stomacke is filled, I care for no meate: so that I hope you will not blame me, if I come often and eate little. I doe not blame you by my faith (quoth Camilla) you mistake me, for the oftner you come, the better welcome: & the lesse you eate, the more is saued.

Much talke passed, which being onely as it were a repetition of former things, I omit as superfluous: but this I must note, that Camilla earnestly desired Surius to be acquainted with Euphues, who very willingly accomplished her request, desiring Euphues for the good report he had heard of him, that he would bee as bolde with him as with any one in England. Euphues humbly shewing his duty, promised also as occasion should serue to trie him.

It now grew toward supper time, when the Table being couered, and ỹ meat serued in, Lady *Flauia* placed Surius ouer against Camilla, and Philautus next mistresse *Francis*, she tooke Euphues and the rest, and placed them in such order as shee thought best. What cheere they had I know not, what talke they vsed I heard not: but supper being ended, they sate still, the Lady *Flauia* speaking as followeth.

GEntlemen & Gentlewomen, these Lenten euenings be long, and a shame it were to goe to bed: cold they are, & therefore folly it were to walke abroade: to play at Cards is common, at Chesse tedious, at Dice vnseemely, with Christmas games vntimely. In my opinion therefore, to passe away these long nights, I would haue some pastime that might be pleasãt, but not vnprofitable: rare, but not without reasoning so shall wee all accounte the euening wel spent, be it neuer so long: which otherwise would

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be tedious, were it neuer so short. Surius the best in the companie, and therefore best worthy to answere, and the wisest, and therfore best able, replied in this manner.

GOod Madam you haue preuẽted my request with your own, for as the case now standeth, there can be nothing either more agreeable to my honor, or these Gentlewomens desires, then to vse some discourse, aswell to renue olde traditions, which haue beene heretofore vsed, as to increase friendship, which hath been by the meanes of certaine odde persons defaced. Euerie one gaue his consent with *Surius*, yeelding the choice of that nights passime, to the discretion of the Lady *Flauia*, who thus proposed her minde.

Your talke Surius shall bee to dispute with *Camilla*, and choose your owne argument: *Philautus* shall argue with Mistresse *Frauncis*: *Martius* with my selfe. And all hauing finished their discourses, Euphues shall bee as Iudge, who hath done best, and whatsoeuer he shal allot either for reward to the worthiest, or for penance vnto the worst, shall be presently accomplished. This liked them all exceedingly: And thus Surius with a good grace and pleasant speech, began to enter the lists with Camilla.

FAire Ladie, you know I flatter not, I haue read that the sting of an Aspe were vncurable, had not nature giuen them dimme eyes, and the beautie of a woman no lesse infectious, had not nature bestowed on them gentle harts: which maketh mee ground my reason vpon this common place, that beautifull women are euer mercifull, if mercifull, vertuous, if vertuous, constant, if constant, though no more then Goddesses, yet no lesse then Saints: all these things granted, I vrge my question without condition.

If Camilla, one wounded with your beauty (for vnder that name I comprehend all other vertues) should sue to open his affection, seeme to cry it, and driue you to so narrow a point, that were you neuer so incredulous, he should proue it, yea, so far to be from suspition of deceite, that you would confesse he were cleere from mistrust, what answer would you make if you gaue your consent, or what excuse if you deny your curtesie?

Camilla, who desired nothing more then to be questioning with

Surius

Surius, with a modeſt countenance, yet ſomewhat bashfull, (which added more commendation to her ſpeech then diſgrace) replyed in this manner.

THough there be no cauſe, noble Gentlemã, to ſuſpect an iniury where a good turne hath been receiued, yet is it wiſedome to be carefull what anſwere be made, where the queſtion is difficult. I haue heard that the Toztoiſe in India, when the Sunne ſhineth, ſwimmeth aboue the water with her back, & being delighted wᵗ the faire weather, forgetteth her ſelf, vntill the heat of the Sun ſo harden her ſhell, that ſhe cannot ſinke when ſhe would, wherby ſhe is caught. And ſo may it fare with me, that in this good company diſplaying my mind, hauing more regard to my delight in talking, then to the eares of the hearers, I forget what I ſpeak, and ſo be taken in ſomething, the which I would not peter, which happily the itching eares of young Gentlemen would ſo ranſack, that when I would call it in, I cannot, and ſo be caught with the Toztoiſe, when I would not. Therefore if any thing be ſpoken eyther vnwares or vnaptly, I am to crane pardon for both: hauing but a weake memory, and a worſe wit, which you cannot deny me, for that we ſay women are to be borne withall, if they offend againſt their wils, & not much to be blamed if they trip with their tytle, the one proceeding of forgetfulneſſe, the other of their naturall weakneſs: But to the matter.

IF my beauty, (which God knowes how ſimple it is) ſhould intangle any with deſire, then ſhould I thus thinke, that either hee were inflamed with luſt, rather then loue (for that he is moued by my countenance, not inquiring of my conditions) or elſe I gaue ſome occaſion of lightneſſe, becauſe he gathereth a hope to ſpeed, where he neuer had the hart to ſpeake. But if at the laſt I ſhould perceiue that his faith were tryed like gold in the fire, his affection proceeded from a mind to pleaſe, not from a grudge to iniury: then would I either anſwer his loue with liking, or elſe giue him ſuch a reaſon. For I hope Sir, you will not thinke this, that there ſhould be in a woman, as well a tongue to deny, as in a man to deſire: that we men haue reaſon to like for beauty, where they loue:

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Euen so, women haue wit to refuse for sundry causes, where they loue not. Otherwise were we bound to such an inconuenience, that whosoeuer serued vs, we shold answere his suite, what in euery respect we mislike his conditions, so that nature might be said to frame vs, for others humors, not for our owne appetite. Wherein to some we shold be thought very courteous, but to the most scarce honest. For mine owne part, if there be any thing in me to be liked of any, I think it reason to bestow on such a one, as hath also somwhat to content me, so that where I know my selfe loued, and do loue again, I would vpon iust triall of his constancy take him. Surius without any stop or long pause, replyed presently.

Lady, if the Tortoise you speake of in Indis, were as cunning in swimming, as you are in speaking: he would neither feare the heat of the sun, nor the gin of the Fisher. But that excuse was brought in, rather to shew what you could say, then to craue pardon for that you haue said. But to our answere. What your beauty is, I will not here dispute, least either your modest eares should glow to heare your own praises, or my vnworthy tongue trip in being curious to your perfection, so y^t what I cannot commend sufficiently, I will not seeke continually to marre it. You wander in one thing out of the way, where you say, that Iewels are inflamed with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautiful, but she was also merciful, and so drawing by the face of her beauty, all other Mo, all vertues: for as one thing being touched with the Loadstone, draweth another, and that this fellow, til it come to a chaine, so a Lady indued with beautie, purcheth on curtesie: curtesie, mercie, and one vertue linketh it selfe to another, vntill there be a rare perfection. Besides, touching your owne ligheresse, you must not imagine that loue liueth in ye hart of man by your looks, but by his owne eyes, neither by your words when you speake mercifully, but by his owne eares, which cause the apetite. So that were you dumbe and could not speak, or blind and could not see, yet should you be beloued: which argueth plainly, that the eie of the man is the beholder of the beautie of the woman, the white, which shooteth not, but receiueth

teth, being the patient, not the agent: vpon triall you confesse you would trust, but what triall you require you conceale, which maketh me to suspect, that either you would haue a triall without meane, or without end, either not to be sustained being impossible, or not to be finished, being infinite. Wherein you would haue one runne in a Circle, where there is no way out, or build in the ayre, where there is no meanes how.

This trial, Camilla, must be sifted to narrow points, least in seeking to trie your loue like a Jennet, you tire him like a Jade. Then you require this libertie (which truelie I cannot denie you) y you may haue the choice, as well to refuse as the mā hath to offer, requiring by that reasonable qualities in the person you would bestow your loue on: yet practitie hiding what properties either please you best, or like women well: wherin againe you moue a doubt, whether personage, or wealth, or wit, or all, are to be required: so that what with the close trial of his faith, and the subtil wishing of his qualities, you make either your louer so holie, that for faith he must be made all of truth, or so exquisite, that for shape he must be framed in Time: which if it be your opinion, the beautie you haue will be withered before you be wedded, and your woers good old Gentlemen, before they be speeders.

Camilla not permitting Surius to leape ouer the hedge, which she set for to keep him in, with a smiling countenance shaped him this answere.

If your position be graunted, that where beauty is, there is also vertue, then might you adde, that where a faire flower is, there is also a sweet sauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrarie the nother is to truth, there is none but seeth. Why then doe you not set downe this for a rule, which is as agreeable to reason, that Rodophe being beautiful (if a good complexion and faire fauour, be termed beautie) was also vertuous? that Lais excelling, was also honest? that Phrine surpassing them both in beautie, was also courteous? But it is a reason among'st your Philosophers, that the disposition of the minde, followeth the composition of the bodie: how true in arguing it may be I know not, how false in triall it

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is, who knoweth not?

Beauty, though it be variable, yeeldeth many times contrary to her faire shew, not unlike vnto Siluer, which being white, sweeteth blacke lines, or resembling the tall trees in Ida, which allureth many to rest them vnder their shadow, and then infecteth them with their sent.

Now, whereas you set downe, that loue commeth not from the eyes of the woman, but from the glances of the man (vnder correction be it spoken) it is as far from the truth, as the head from the toe. For, were a Lady blinde, in what can she be beautifull? If dumbe, in what maner shee wit, when as the eye hath euer been thought the pearle of the face, and the tongue the Ambassador of the hart. If there were such a Lady in this company Surius, that should wink with both her eyes, when you should haue her see your amorous looks, or be no blab of her tongue, when you would haue her answere to your questions, I cannot think, that either her vertuous conditions, or her white & red complexion, could moue you to loue.

Although this might somewhat picture your liking, that doing what you list, shee will not see it, and speaking what you would, she will not heare it: two notable vertues, and rare in our sexe, patience, and silence.

But why talke I about Ladies that haue no eies, when there is no thing that will loue them, if he himself haue eyes. More reason there is to wooe one that is dumbe, for that shee cannot denie your sute: and yet hauing eares to heare, shee may as well giue an answer with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the party loued, else must he take his loue vpon no cause, and then is it lust, or els vnder himselfe the cause, and then it is no loue. Then must you conclude thus, if there be not in women the occasion, they are fooles to trust men that praise them, if the cause be in them, then are not men wise to arrogate it to themselues.

It is the eye of the woman that is made of Adamant, the hart of the man that is framed of Iron, and I cannot think you will say, that the vertue attractiue is in the Iron which is drawne by force, but in the Adamant that searcheth it perforce. And this is the reason, that many men haue been entangled against their wills with

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I perceiue Camilla, that be your cloth neuer so bad, it will take some colour, and your cause neuer so false, it will beare some shew of probabilities: wherein you manifest the right nature of a woman, that hauing an ouy to win, thinketh to ouercome with words.

This I gather by your quicksweare, that beautie may haue fayre leaues and foule fruite: that all that are amiable are not honest, that loue pleaseth eye the womans perfection, and the mans follie, that he that first loued, forst to perioure whatsoeuer they promise, that in mine to be partners in body cometh such a husband in my opinion is not to be wished for, but not looked for. Take heede Camilla, that after hauing all the wood for a straight sticke, you choose not at the last a crooked staffe: my describing a good counsell to others, thou thy selfe follow not the worst: much like to Chius, who selling the best wine to others, drank himselfe the lees.

Truly quoth Camilla, my cloth was black, and therefore it could take no other colour, and my cause good, and therefore I vnited no cauelle for the rules. I set colours at loue, they were not coyned of me, but learned since being diuerse, beldames. If my fortune be so ill, that louething for a wand, I gather a Camocke, or selling Wine to other, I drinke Hidrogre my selfe, I must be content, that of the worst poore help patience: which by so much the more is to be borne, by how much the more it is perforce.

As Furius was speaking, the Lady Flauia preuented him, saying: it is time that you breake off your speech, least we haue nothing to speake, for should you vpon any matter, you would both waste the night, and leaue vs no time, and take our reasons, and leaue vs no matter: that euery one therefore may say somewhat, we commaund you straight: that you haue both talkt so well, we giue you ouer. Then letting Furius and Camilla to whisper by themselues (whose talke they will not heare) the Ladie began in this manner to greete Martius.

Wel sir Martius that these young fellowes are, they reuile of loue, when God knowes they know of what colour it is, or the nature of their colours, passions of the heart, and euery one talketh of that most, he liueth least: which being so, it behoueth vs that haue more yeeres, to haue more discretion, not to measure our

talke

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be, that at the entendaunce vp my discourse, you will bend your hearing
as some vnlearned, but hearing my speech, be delighted & satisfied.
The question then theare to whether it be requisite that Gentlemen
and Gentlewomen should meete. Truly among Louers it is obue-
nient, for as much as, amongst those that are sicke, necessarie
conference and societie, for that, in time, away all meeting for feare of
ielousie, were to kindle among all, the fire of hate. That is greater
danger which is by silence, which ingendreth melancholy; then by
presence, which is gentle perswasion.

Why then (quoth he) would you haue that the company should be barred,
why then (quoth I) you shall see the reason, that may thereby surcease,
or suffer them to eat their meat by a candle that haue sore eyes. To
be separated from one I loue, would make me more constant, & to
keepe company with her I loue not, would not kindle desire. Loue
consumed it shall in the eares, by the report of good conditions,
and in the eyes by the amiable countenance, which is the cause
that the louer by the amiable countenance, and sweete behauiour
doth loue, & in the eares by the report of good conditions.
Will you neuer get out of those fooles vpstarting come deepe no wels,
nay (quoth he) as yeare growing, neere no fire. Why then let the flame
be double, for I would that burne in a shallow brooke, sorry Sir (quoth
he) nothing shall be vnpossible vnder that cloke to win
me, beholding his humble boy, that a sparkle of fire lies the eyes of A-
mor, kindled the dyed. Let none come into the company of women,
but those who are assured to loue, and being refused haue
vowed neuer to loue, Let this be the law (quoth he) for a Lord, that
whosoeuer he be that in loue and to this (I would) all
gentlemen, be fain to loue and to this (I would) all gentlemen
Why (quoth you) will you haue so peeuish eies out of all conse-
quence, nay (quoth I) by all meanes (quoth he) for that which you
do, let vs all loue priuately, and in all priuiledges, whereby
nayseth our eyes, and hearing, we will not [illegible]
garden, we will not [illegible]
flye from the Canon, though the bullet, may be shunned from be
Heroicke, though he be pensiue, may the Louer from the company of
his Lady, though he be pensiue. To conclude (quoth he) I will
company in the end to haue all loue, [illegible] the [illegible] of the

roote of Rubarbe, which being full of choler, purgeth choler, or of the Scorpions sting, who being full of poyson, is a remedie for poyson. But this I conclude, that to barre one that is in loue of ỹ company of his Ladie, maketh him rather mad then mortified, for him to refraine ỹ neuer knew loue, is either to suspect him of follie without cause, or the next way for him to fall into folly whē he knoweth the cause.

A Louer is like the hearbe Helitropium, which alwaies inclyneth to that place where the Sunne shineth, and being deprined of the Sunne, dyeth. For as Lunaris hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the waning shaketh them off: so a Louer whilst he is in the companie of his Ladie, where al ioies increase, deuiseth many pleasant conceits, but banished from the sight of his Mistresse, where al mirth decreaseth, either liueth in melancholie, or dieth with desperation.

The Ladie Flauia, speaking in his rage proceeded in this maner. Truely Martius, I had not thought that as yet your Colles tooth stuck in your mouth, or that so old a trewant in loue, could hether to remember his lesson. You seeme not to inferre that it is requisite they should meete, but being in loue, that it is conuenient, least falling into a madde moode, they pine in their owne peeuishnesse. Why then let it follow, that the drunkard which surfetteth with Wine, be alwaies quaffing, because he liketh it, or the Epicure, which glutteth himself with meat, be euer eating, for that it contenteth him, not seeking at any time the meanes to redresse their vices, but to renue them. But it fareth with the Louer as it doth with him that poureth in much Wine, who is euer more thirstie then he that drinketh moderatly, for hauing once tasted the delights of loue, hee desireth the thing most ỹ hurteth him most, not laying a plaister to the wound, but a corasiue.

Besides, I am of this minde, that if it be dangerous to lay flaxe to the fire, salt to the eies, Sulphure to the nose, that then it cannot bee but perilous, to let one Louer come in the presence of the other. Surius ouerhearing the Lady, and seeing her so earnest, although he were more earnest in his suite to Camilla, cut her off w theise words.

Good Madame giue me leaue either to depart, or to speake, for

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in truth you gall mee more with these tearmes then you wisse, in seeming to inueigh so bitterly against ỹ meeting of louers, which is the onely marrow of loue: and though I doubt not but ỹ Martius is sufficiently armed to aunswere you, yet would I not haue those reasons reselled, which I loath to haue repeated. It may bee you vtter them not of malice you beare to loue, but only to moue controuersie, where there is no question: for if you enuy to haue Louers meete, why did you graunt vs? if allow it, why seeke you to seperate vs?

The good Ladie could not refraine from laughter, when shee saw Surius so angrie, who in the midst of his owne tale was troubled with hers, whom she thus againe aunswered.

I crie you mercie Gentleman, I had not thought to haue catched you when I fished for another: but I perceiue now, ỹ with one Beane it is easie to catch two Pidgions, & with one baite to haue diuers bites. I see that others may guesse where the shoe wrings, besides him that weares it.

Madame quoth Surius, you haue caught a Frogge, if I bee not deceiued, and therefore as good it were not to hurt him, as not to eate him: but if al this while your Ladiship angled to haue a bite at a Louer, you should haue vsed no bitter medicines, but pleasant baites.

I cannot tell, aunswered Flauia, whether my baite were bitter or not, but sure I am I haue the fish by the gill that doth me good.

Camilla not willing to be silent, put in her speake as she thought in the best wheele, and began in this manner. Ladie, your cunning may deceiue you in fishing with an angle, therefore to catch him you would haue, you were best to vse a Net.

A Net quoth Flauia, I need none, for my fish playeth in a Nette alreadie. With that Surius began to winch, replying immediatlie. So doth manie a Fish good Ladie, that slippeth out, when the Fisher thinketh him fast in: and it may be, that either your Net is too weake to hold him, or your hand too wet.

A wet hand quoth Flauia, will holde a dead Herring. I, quoth Surius, but Eeles are no Herrings. But Louers are, said Flauia.

Surius not willing to haue the grasse mowen, whereof he meant to make his Hay, began thus to conclude. Good Madame leaue

off

off fishing for this time, and though it be Lent, rather break a statute which is but penall, then sue a Pond that may be perpetuall.

I am content quoth Flauia, rather to fast for once, then to want a pleasure for euer: yet Surius betwixt vs two I wil at large proue, that there is nothing in loue more venemous then meeting, which filleth the minde with griefe, and the body with diseases: for hauing the one, he cannot faile of the other. But now Philautus, and Neece Fraucis, since I am cut off, begin you, but be short, because the time is short, and that I was more short then I would.

Fraucis, who was euer of wit quicke, and of nature pleasant, seeing Philautus all this while to bee in his dumps, began thus to play with him.

Gentleman, either you are musing who shall bee your second Wife, or who shall father your first Childe, else would you not all this while hang your head, neither attending to the discourses that you haue heard, nor regarding the companie you are in: or it may be (which of both coniectures is likeliest) ỳ hearing so much talke of loue, you are either driuen to the remembrance of the Italian Ladies which once you serued, or els to the seruice of those in England, which you haue since your comming seene: or as Andromache whensoeuer she saw the Tombe of Hector, could not refraine from weeping, or as Laodomia could neuer behold the picture of Protesilaus in Waxe, but she alwaies fainted: So louers, whensoeuer they view the image of their Ladies, though not the same substance, yet the similitude in shadowe, they are so benummed in their ioints, and so bereft of their wits, that they haue neither the power to moue their bodies to shew life, nor their tõgues to make answere: so that I thinking, that with your other senses you had also lost your smelling, thought rather to bee a Thorne, whose point might make you feele somewhat, then a violet, whose sauour could cause you to smell nothing.

Philautus perceiuing this Gentlewoman so pleasantlie disposed, with a merrie countenance and quicke wit, began to make aunswere in this manner.

GEntlewoman, to studie for a second wife before I knowe my first, were to resemble the good huswife in Naples, who tooke

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thought to bring forth her chickens, before she had hennes to lay egs: and to muse who should father my first childe, were to doubt when the Cow is mine, who should owe the calfe. But I wil neyther be so hasty to beat my brain about two wiues, before I know where to get one, nor so iealous to mistrust her fidelity when I haue one.

Touching the view of Ladies, or the remembrance of my loue, mee thinketh it should rather sharpe the point in mee, then abate the edge. My senses are not lost, though my labour be, and therfore my good violet, prick him not forward with sharpnes, whom thou shouldest rather comfort with sauors. But to put you out of doubt, that my wits were not all this while a wood-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the counsailes, or secrete being ready euerie houre to flinch: and so many reasons came to confirme either, that I could not be resolued in any.

To be constant, what thing more requisite in loue, when it shal alwaies be greene like the Iuie, though the sun parch it, that shall euer be hard like the true Diamond, though the Hammer beat it: that stil groweth with the good Vine, though the knife cut it. Constancy is like vnto the Storke, who, whersoeuer shee flie, commeth into no neast but her owne: or the Lapwing, whom nothing can driue from her young ones but death. But to reueale the secrets of loue, the counsailes, the conclusions: what greater despite to his Lady, or more shameful discredite to himself can be imagined, when there shall no letter passe, but it shall bee disclosed, no talke vttered, but it shal be againe repeated, nothing done, but it shall be reuealed. Which when I considered, mee thought it better to haue one that should be secrete, though fickle, then a blab, though constant. For what is there in the world, that more delighteth a Louer then secrecy, which is voide of feare, without suspition, free from enuie: the onely hope a woman hath to builde both her honour and honestie vpon.

The tongue of a Louer should be like the point in a Dial, which though it goe, none can see it going, or a young Tree, which though it grow, none can perceiue it growing, hauing alwaies ỳ stone in his mouth which the Cranes vse when they fly ouer the mountaines,

mountaines, least they make a noise: but to be silent, and lightly to esteeme of his Lady, to shake her off though shee bee secrete, to change for every thing though hee bewray nothing, is the onelie thing that cutteth the hart in peeces of a true and constant louer: which deepely weighing with my self, I preferred him that would neuer remoue, though he reueale all, before him that would conceale all, and euer be moouing: thus waiting too and fro, I appeale to you my good Mistres, whether in loue is more required, secretie or constancie.

Frauncis with her accustomable boldnes, yet modestly, replyed as followeth. Gentleman, if I should aske you whether in the making of a good sword, there were more to be required of steele, then I am that you would answere that both were necessary. Or if I should be so curious to demand, whether in a tale told to your Ladie, disposition or inuention be most conuenient, I cannot thinke but you would iudge them both expedient. For as one mettall is to be tempered with another in fashioning a good blade, least eyther being all of steele, it quickly breake, or all of yron, it neuer cut: so fareth it in speech, which if it be not seasoned alwaies with wit to moue delight, as with Arte to manifest cunning, there is no eloquence: and in no other manner standeth it with loue: for to be secrete and not constant, or constant and not secrete, were to build a house of morter without stones, or a wall of stones without morter. There is no liuely picture drawne with one colour, no curious Image wrought with one toole, no perfect musick played with one string, and wouldest thou haue loue the paterne of eternitie, colored either with constancie alone, or onely secrecie?

There must in euery Triangle bee three lines, the first beginneth, the second augmenteth, the third concludeth it a figure. So in loue three vertues: affection, which drawth the heart, secrecy, which increaseth the hope, constancy, which finisheth the worke: without any of these rules there can bee no triangle, without any of these vertues no loue.

There is no man that runneth with one legge, no Bird that flieth with one wing, no loue that lasteth with one lim. Loue is likened to the Emerald, which trembleth rather then consenteth to any disloyaltie: and can there bee any greater villany, then being se-

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crete, not to be constant, or being constant, not to be secrete. But it falleth out with those that be constant and yet full of babble, as it doth with the Serpent Iaculus, and the Viper, who burst with their owne brood, and these are slaine with their owne tongues.

It is no question Philautus, to aske which is best, when beeing not ioined, there is neuer a good. If thou make a question where there is no doubt, thou must take an answere where there is no reason. Why then also dost thou not enquire, whether it were better for a Horse to want his fore-legs or his hinder, when hauing not all, he cannot trauaile. Why art thou not inquisitiue whether it were more conuenient for the Wrastlers in the games of Olimpia to be without armes, or without feete: or for Trees to want rootes, or lacke tops, when either is impossible. There is no true Louer, beleeue mee Philautus, sense telleth me so, not triall, that hath not faith, secrecie, and constancie. If thou want eyther, it is lust, not loue: and that thou hast not them al, thy profound question allureth mee: which if thou diddest aske to trie my wit, thou thoughtest me very dull, if to resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus that perceiued her to be so sharpe, thought once againe like a Whetstone to make her sharper, and in these words returned his answere.

My sweet Violet, you are not vnlike vnto those who hauing gotten the start in a race, thinke none too neere their heeles because they be formost: for hauing the taste in your mouth, you imagine it is all truth, and that none can controle it.

Fraunces, who was very much vnwilling to heare him goe forward in so fond an argument, cut him off before he should come to his conclusion, in this manner.

Gentleman, the faster you runne after me, the farther you are from me: therefore I wold wish you to take heede, that in seeking to strike at my heeles, you trip not vp your own. You would faine with your wit cast a white vpon blacke, wherein you are not vnlike vnto those, that seeing their shadow very short in the Sun, think to touch their head with their heele, and putting forth their legge, are further from it then when they stood still. In my opinion

on it were better to sit on the ground with a little ease, then to rise and fall with great danger.

Philautus being in a maze to what ende this talke should tend, thought that either Camilla had made her privie to his loue, or ꝑ shee meant by suspicion to intrap him: therefore meaning to leaue his former question, and to answere her speech, proceeded thus.

MIstresse Frauncis, you resemble in your sayings the painter Tamantes, in whose pictures there was euer more vnderstood, then painted: for with a glose you seeme to shadow that, which in colours you will not shew. It cannot be (my violet) that the faster I runne after you, the farther I should be from you, vnlesse that either you haue wings tyed to your heeles, or I hornes to my nose like mine. The last dogge oftentimes catcheth the Hare, though the fleetest turne him: the slowe snaile climeth to the Towre at last, though the swift Swallow mount it: the lazie Winner the goale sometimes, though the lightest be neere it. In hunting I had as leeue stand at receite, as at the loosing: in running rather choose long with an easie aumble, then leaue off being out of wind with a swift gallop: Especially when I run as Hippomenes did with Atlanta, who was last in the course, but first at the Crowne. So that I gueſſe, that women either are easie to be out stripped, or willing.

I seeke not to trip at you, because I might ſo hinder you, ſ doubt my ſelf: for in letting your course by striking at your short heeles, you would when I should craue pardon, bestow me an high knock. As for my shadowe, I neuer goe about to reach it, but when the Sunne is at the highest, for then is my shadow at the shortest, ſo that it is not difficult to touch my head with my heele, when it lyeth almost vnder my heele.

You say it is better to sit still, then to arise and fall: and I say, he that neuer climeth for feare of falling, is like vnto him that neuer drinketh for feare of surfeiting. If you coulde the ground eyther too slippery wherein I runne, that I must needes fall, or my feete so chill, that I must needes founder, it may be I will change my course hereafter, but I meane to endure nowe, for I had rather fall out of a lowe windowe to the ground, then hang in the midway by a Brier.

Frauncis,

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Frauncis, who tooke no little pleasure to heare Philautus, began to come on roundly in theie kearnes.

IT is a signe Gentleman, that your footmanship is better then your stomacke: for whatsoeuer you say, me thinketh you had rather bee beld in a slip, then let slip, wherein you resemble the gray-hound, that seeing his game, leapeth vpon him y holdeth him, not running after that he is held for: or the Hawke, which being cast off at a Partridge, taketh a stand to prune her feathers, when shee should take her flight. For it seemeth you beare good will to y game you cannot play at, or will not, or dare not: wherin you imitate the Cat that leaueth the mouse to follow the milk-pan: for I perceiue that you let the Hare goe by, and hunt the Badger.

Philautus astonied at this speech, knew not which way to frame his answer, thinking now y she perceiued his tale to be addressed to her, though his loue was fixed on Camilla: but to rid her of suspicion, though lothe that Camilla should conceiue any inkling, bee play parte and spake in this manner.

GEntlewoman you mistake me very much, for I haue been better taught then so, and therefore if I know how to follow my game, it is for my gaine: for were there two hares to run at, I would procure not to catch the first that I followed, but y last that I started: yet so as the first should not escape nor the last be taught. You speake contraries, quoth Frauncis, and you will make wonders, but take heede your cunning in hunting make you not to lose both.

Not so, sayd Philautus, for I seeke but for one: and yet of two, quoth Frauncis, you cannot tell which to follow, one runneth so fast you will neuer catch her, the other is so at the squat, you can neuer finde her.

The Lady Flauia, whether desirous to sleepe, or loth these iestes should be too broad, as moderator commanded them both to silence, willing Euphues as vmpier in these matters, briefly to speake his mind. Camilla and Surius are yet talking: Frauncis and Philautus are notible, yet all attentiue to heare Euphues, all well for the expectation they had of his wit, as to know y vaine of his discourses:

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who thus began the conclusion of all their speeches.

It was a law amongst the Persians, that the Musician shold not iudge the Painter, nor any one meddle in that handy craft wherin he was not perfect: which maketh me maruaile (good Madam) ỳ you shold appoint him an vmper in loue, who neuer yet had skill in his lawes. For although I seemed to consent by my silence, before I knew the argument whereof you wold dispute, yet hearing nothing but reasons for loue, I must either call backe my promise, or call in your discourses: for better it were in my opinion, not to haue your reasons concluded, then to haue them confuted. But sure I am, that neither a good excuse wil serue where authoritie is rigorous, nor a bad one be heard where necessity compelleth. But least I be longer in breaking a web, then the Spider is in weauing it, your pardons obtained, if I offend in sharpnes, and your patience granted, if molest in length, I thus begin to conclude against you all, not as one singular in his owne conceit, but to be tried by your gentle constructions.

Surius beginneth with loue, which proceedeth by beauty (vnder the which he cõprehendeth all other vertues). Lady Flauia moueth a question, whether the merting of louers be tolerable. Philautus commeth in with two braches in his hand, as though there were no more leaues of that tree, asking whether constãcy or secrecy be most to be required: great hold there hath been who should proue his loue best, wherin my opinion, there is none good. But such is ỳ vanity of youth, ỳ it thinketh nothing worthy either of commendation or reuerence, but only loue, wherof they sowe much & reap little, wherin they spend all & gaine nothing, wherby they run into danger before they wish, & repent their desires before they would. I do not discommend his honest affection ỳ is grounded vpon vertue, as the vnseemly disordinate fancy which is builded vpon lust, as an extremity: and lust I must terme that, which is begun in an houre & ended in a minute: the cõmon loue in this our age, where Ladies are coueted for beauty, not for vertue, & loued for proportion in body, not for perfection in mind. It fareth with Louers as with those that drink of ỳ riuer Ielus in Phrigia, wherof sipping moderatly, is a medicine, but swilling with excesse, it breedeth madnes.

Lycurgus set it vp one for a lawe, that where men were com-

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monly drunken, the Vines shold be destroied, & I am of that mind, that where youth are giuen to loue, the meanes should be removed. For as the earth wherein the mines of siluer and golde is hidden, are profitable for no other thing but metals, so the heart wherin loue is harboured receiueth no other fees but affection. Louers seek not those things which are most profitable, but most pleasant, resembling those that make garlands, who choose the fairest flowers not the wholsomest, and being once intangled with pleasure, they alwaies haue the disease, not vnlike vnto the Goate, who is neuer without an ague: then being once in, they follow the note of the Nightingale, which is said wilfully to sing, vntil she perish in her sweet tales, as they vse in their delights. Where is it possible either to eat, or drink, or sleep, but he that heare some question of loue: insomuch that loue is become so common, that there is no artificer of so base a craft, no clowne so simple, no beggar so poor, but either talketh of loue, or is ready in loue, when they neither know the meanes to come by it, nor the [illegible] it: for what can be the cause of those lasting [illegible] but only idlenes? But to let downe as a moderator [illegible] of loue, not like as as enemy to talke of the infection, which is neither the part of my office, nor pleasant to your eares, whilst my iudgement.

True and vertuous loue is to be grounded vpon [illegible] reason, honour, and vertue. Time and [illegible] to the [illegible] to settle his minde, as though he were willing to be caught when he might escape, but by his obseruation [illegible] augmente his desires, that he be not deceiued with beauty, but perswaded with constancy. Reason, that all his doinges and deuises seem not to flow from a mind [illegible] kindled with loue. Fauour to deliuer [illegible] messengers of affection. Vertue, to allure the [illegible] all things are to be desired.

The arguments of faith in a minde [illegible] neuer [illegible] leuen in a womans patience to endure [illegible] lity to bee [illegible] either the man want or the woman, it may [illegible] for y time, but no loue to continue for euer. Touching Iulias his

queſtion, whether loue come from the man or the woman, it is manifeſt that it beginneth in both, elſe can it not end in both.

To the Ladie Flauias demand concerning company, it is requiſite they ſhould meete, & though they be hindred by diuers means, yet it is impoſſible but that they will meete.

Philautus muſt thus thinke, that conſtancy without ſecrecy, auaileth little, and ſecrecie without conſtancie profiteth leſſe.

Thus haue I good Madame, according to my ſimple ſkill in loue, ſet downe my iudgement, which you may at your Ladiſhips pleaſure correct, for he that neuer tooke Dare in hand, muſt not thinke ſcorne to be taught.

Well quoth the Lady, you can ſay more if you liſt, but either you feare to offend our eares, or to bewray your owne follies: one may eaſily perceiue that you haue been of late in the Painters ſhop, by the colours that ſticke in your coate, but at this time I will vrge nothing, though I ſuſpect ſomewhat.

Surius gaue Euphues thanks, allowing his iudgement in the deſcription of loue, eſpecially in this, that he would haue a woman if ſhe were faithfull, to be alſo iealous, which was as neceſſary to be required in them as conſtancie.

Camilla ſmiling ſaid that Euphues was deceiued, for hee would haue ſaid, that men ſhold haue been iealous, and yet that had been but ſuperfluous, for they are neuer otherwiſe.

Philautus thinking Camilla to vſe ſuch ſpeech to gird him, for that all that night he viewed her with a ſuſpicious eie, anſwered, that iealouſie in a man was to be pardoned, becauſe there is no difference in the looke of a Louer that can diſtinguiſh a iealous eye from a louing.

Frauncis, who thought her part not to be the leaſt, ſaid, that in al things Euphues ſpake Goſpell, ſauing in that he bound a woman to patience, which was to make them fooles.

Thus euery one gaue his verdit, and ſo with thanks to the Lady Flauia, they all tooke their leaue for that night. Surius went to his lodging: Euphues & Philautus to theirs. Camilla accompanied with her woman and her waiting maide, departed to her home, whom I meane to bring to her Chamber, leauing all the reſt to their reſt.

Camilla no ſooner had entred her Chamber, but ſhee beganne in

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strange tearmes to vtter this strange tale, her doore being shut, & her Chamber voided.

AH Camilla, ah wretched wench Camilla, I perceiue now, that when the Hop groweth high, it must haue a pole, whē the Iuy spreadeth, it cleaueth to the stint, when the vine riseth, it drawēth about the Elme, when Virgins waxe in yeares, they followe that which belongeth to their appetites, loue, loue. Yea loue Camilla, ȳ force wherof thou knowest not, & yet must endure the fury. Where is that precious hearbe Panace, which cureth all diseases for that hearb Nepenthe, that procureth all delights? No, no, Camilla, loue is not to be cured by hearbs, which commeth by fancy, neither cā plaisters take away the griefe which is grown so great by perswasions. For as ȳ stone Draconites can by no meanes be polished, vnlesse the Lapidary burne it: so the minde of Camilla, can by no means be cured, except Surius ease it. I see that loue is not vnlike vnto the stone Pantora, which drawēth al other stones hee they neuer so heauy, hauing in it the three roots which they attribute to Musick; mirth, melancholy, madnes.

I but Camilla dissemble thy loue, though it shorten thy life, for better it were to die with griefe, then liue with shame. The sponge is full of water, yet it is not seene, the herb Aditon, though it bee wet, looketh alwaies dry, & a wise Louer be he neuer so much tormented, behaueth her selfe as though she were not touched. I, but fire cannot be hidden in the flaxe without smoke, nor muske in the bosome without smel, nor loue in the breast without suspicion: Why then confesse thy loue to Surius, Camilla, who is ready to aske before thou graunt. But it fareth in loue, as it doth with the roote of the Reede, which being put into the Fearne, taketh away all his strength: and likewise the root of the Fearne put to the Reed, depriueth it of all his force: so the lookes of Surius hauing taken all freedome from the eyes of Camilla, it may be ȳ glances of Camilla haue bereaued Surius of his liberty: which if it were so, how happy shouldest thou be, and that it is so, why shouldest thou not hope? I, but Surius is noble. I, but loue regardeth no birth. I, but his friends will not consent. I, but loue knoweth no kindred. I, but he is not willing to loue, nor thou worthy to be wooed. I, but loue maketh

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the prouder to stoope, and to court the poore.

Whilest she was thus debating, one of her Maidens chaunced to knock: which she hearing, left off that, which all you Gentlewomen would gladly heare, for no doubt she determined to make a long Sermon, had not she been interrupted. But by the preamble you may guesse to what purpose she did tende. This I note, that they that are most wise, most vertuous, most beautifull, are not free from the impressions of fancie: for who would haue thought, ỳ Camilla who seemed to disdain loue, should so soone be entangled. But as the straightest wands are to be bent when they be small, so the preciset Virgins are to be wonne when they be young. But I will leaue Camilla with whose loue I haue nothing to meddle, for that it maketh not hereto my matter. And returne we to Euphues, who must play the last part.

EVphues bestowing his time in the Court, began to marke diligently the men and their manners, not as one curious to misconster, but desirous to be instructed. Many dates he vsed speech with the Ladies, sundry times with the Gentlewomen, with all became so familiar, that he was of all entirely beloued.

Philautus hauing taken such a smacke in the good entertainment of the Lady Flauia: that he began to looke asklew vpon Camilla, vsing out the remembrance of his old loue, with ỳ recording of the new. Who now but his violet? who but mistresse Francis? whom if once euerie day he had not seene, he would haue been so sullen, ỳ no man should haue seene him.

Euphues who watched his friend, demaūded how his loue proceeded with Camilla, vnto whom Philautus gaue no answere, but a smile, by the which Euphues thought his affection but small. At ỳ last thinking it both contrary to his oath & his honesty to conceale any thing from Euphues, he confessed that his mind was changed from Camilla to Francis. Loue quoth Euphues will neuer make thee mad, for it commeth by fits, not like a quotidiā, but a tertiā. Indeede quoth Philautus, if euer I kill my selfe for loue, it shal be with a sigh, not with a sword.

Thus they passed the time many dates in England; Euphues commonly in the Court to learne fashions, Philautus euer in the

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Country to loue Fraunce, in steed a Cloake to his nose, thaupes coulde hardly suffer it tarie an houre from his nose.

But now comes the time that Euphues was to trie Philautus truth, for it happened that Letters were directed from Athens to London, concerning serious and waighty affaires of his owne, which inforced him to hasten his departure, the contentes of the which, whē he had imparted to Philautus, and requested his company, his friend was so sadly striken with the tidings, that he found thornes in his heade, which Euphues knewe to be thoughtes in his hart, and by no meanes he could perswade him to go into Italy, so sweet was the very smoke of England.

Euphues knowing the tide would tarie for no man, and seeing his busines to require such speed, being for his great preferment, determined sodainly to depart, yet not vpon taking of his leaue curteously, & giuing thanks to al those which since his comming had vsed him friendly, all which that it might be done with one breath, he desired the Lorde Chamt, with whom all his whole sojourned, to inuite a great number to dinner: some of great calling, many of good credit, among the which, such as chiefe, the Lady Flauia, Camilla, and Philosie Fraunces, were not forgotten. The time being come of meeting, he saluted them all in this maner.

I was neuer more desirous to come into England, then I am loth to depart, such curtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any, when in truth it is knowne to you all. For now the time is come that Euphues must pack from those whom he best loueth, and goe to the Greas, which he hardly brooketh. But I wold Fortune had beate so fauourably vpon some Grecian, that he might haue either been borne here, or able to liue heere, which seeing the one is past and cannot be, the other vnlikely, and therefore not easie to be, I must indure the cruelty of the one, & with patience beare the necessity of the other. Yet this I earnestly craue of you all, that you will in stead of a recompence accept thankes, of him that is able to giue nothing, take plaier for paimēt. What my good mind is to you all, my tongue cannot vtter, what my true meaning is, your hearts cannot conceiue: yet as occasion shall serue, I will shew ỹ I haue not forgotten any, though I may not requite one.

Philautus not wiser then I take him, though bold, was determined to carry behinde, for (quoth he) I haue as leefe see Barnes in England, as Marcets in Italy, for why doth hee thinke the ground heere, or so homely the women there, who although I would gladly haue with me (yet seeing I cannot) I am most earnestly to request you all, not for my sake, who ought to desire nothing, nay for his sake who is ordered to defende Naples, but for the cause also of England, that you vse him not so well as you haue vsed him, to make him proude, but no worse then I with him, that when I take him yet for ought I speake before his face, you shall haue true behinde his backe that he is yet but waxe which must be wrought whyle the water is warme, and that labour being done, is abiect thereon maketh weepe for a lothe. The gay dames and their wo-men (that although England bee not so Euphues could wish, yet it is for Euphues to send vnto) [illegible] Whyle they had thus fauned, the collobrants [illegible] sweeping, all the company were sorry to forgoe him, some promised him money, some loues, some chaines, but hee [illegible] telling them, that notwithstanding [illegible] but of [illegible]

This done, they sate downe [illegible] Euphues could not but merrie, for [illegible] being [illegible] spare for roste, when they [illegible] Philautus [illegible] leaues of Euphues Cabin, [illegible] taking him by the hand [illegible] would not forget his friends in England, and the rather for your sake, quoth he, your [illegible] me for his owne sake, [illegible] Fraunces was not sorry, who began a little to listen to the lure of [illegible]

Euphues hauing all things in a readines, went immediatlie [illegible] Philautus also accompanied him, yet not forgetting by the waie to visite the gouernor Father Fidus, whose curtesie they receiued at their comming. Fidus glad to see them, made them great cheare according to his abilitie, which had it beene lesse, would haue been answerable to their desires. Much

and communication

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communitie in the Court, but Euphues craued quittance, for bes saide, things that are commonlie knowne, it were follie to repeate, and secrets, it were against mine honestie to vtter: the next morning they went to Douer, where Euphues being ready to take ship bee first tooke his farewel of Philautus in these words.

Philautus, the care that I haue had of thee from time to time, hath bin euen by the counsell I haue alwaies giuen thee, which if thou haue forgotte, I meane no more to write in water: if thou remember it, imprint it in steele. But seeing my departing frō thee is as it were my death, for that I know not whether euer I shal see thee, take this as my last testament of good will. Be humble to thy superiours, gentle to thy equals, to thy inferiours fauourable, enuie not thy betters, iustle not thy fellowes, oppresse not the poore. The stipend ý is allowed to maintaine thee, vse wisely, be neither prodigall to spend all, nor couetous to keepe all, cut thy coate according to thy cloth, and think it better to be accounted thrifty among the wise, then a good companion among the riotous. For thy study or trade of life, vse thy bookes in the morning, thy Bowe after dinner, or what other exercise shall please thee best: but alwaies haue an eie to the maine, whatsoeuer thou art chaunced at the table: let ý practise of Physicke in sundrie sorts a stranger entertaine, and Diuinity too curious for so simple a head as thou hast. Touching thy proceedings in loue, be constant in one, & try but one: otherwise, thou shalt bring thy credite into question and thy loue into derision. Meane thy selfe from Camilla, deale warily with Frauncis, for in England thou shalt finde to saide and ill matcher thy dealinges, be they neuer so politicke: be secrete to thy selfe, and trust none in matters of waight, as thou louest thy life.

Certifie mee of thy proceeding by thy Letters, and thinke ý Euphues cannot forget Philautus, who is as deare vnto me as my selfe. Commend me to all thy friends, and so farewel good Philautus, and wel hale thou fare, if thou follow the counsell of Euphues.

PHilautus the water standing in his eyes, not able to answere one word vntill he had well wept, replied at last, as it were in

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one word, saying: that his counsaile should bee engrauen in his heart, & hee would follow in euery thing that was prescribed him: certifying him of his successe, as either occasion or opportunitie should serue. But when friends at parting would better most, then teares hinder most, which brake off both his answere, and staied Euphues replie: so after many millions of embracings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens, where I meane to follow him, for he it is that I am to goe with, not Philautus.

There was nothing that happened vpon the Seas worthy the writing: but within few dates Euphues hauing a merry wind arriued at Athens, where, after he had visited his friends, and sette an order in his affaires, he began to addresse his Letters to Liuia, touching the state of England, in this manner.

LIuia, I salute thee in the Lord, &c. I am at length returned out of England, a place in my opinion (if any such may bee in the earth) not inferiour to Paradise. I haue here inclosed, sent thee the description, the manners, the conditions, the gouernment, and entertainment of that Country. I haue thought it good to dedicate it to the Ladies of Italie: if thou thinke it worthy, as thou canst not otherwise, cause it to be imprinted, that y praise of such an Ile may cause those that dwell else where, both to commende it, and marueile at it. Philautus I haue left behinde me, who like an old dogge followeth his maister, I know not wiser he is then he was wont, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrary: but I knowe not how it fareth with mee, for I cannot as yet vnfolde mine owne Country. I am so pelted with another Louer like me by Letters what estate thou art in, & how thou likest the state of England, which I haue sent thee. And so farewell.

Thine to vse, Euphues.

To the Ladies and Gentlewomen of England: Euphues wisheth health and honour.

IF I had brought (Ladies) little voyages from Malta, or strange stones from India, or fine Carpets from Turkie, I am sure that

either you would haue wooed me to haue them, or wished to see them. But I am come out of England with a Glasse, wherein you shall behold the things which you neuer sawe, and marualle at the sights which you haue seen. Not a glasse to make you beautifull, but to make you blush, yet not at your vices, but others vertues: not a glasse to dresse your haires, but to rectifie your harmes; by the which, if you euery morning correct your manners, being as carefull to amend faults in your hearts, as you are curious to finde faults in your heads, you shall in short time bee as much cõmended for vertue of the wise, as for beauty of the wanton. Yet at the first sight if you seeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your manners; not resembling Livia, who seeing her beautie in a true glasse, to bee but deformitie, washed her face and broke the glasse. Here you shall see beauty accompanied with virginitie, temperaunce, mercy, iustice, magnanimitie, and all other vertues whatsoeuer, rare in your sexe, and but one, and rarer then the Phœnix, wherof I thinke there is not two. In this glasse shall you see, that the glasses, which you carry in cawes of feathers, shew you to be lighter then feathers: that the glasses wherein you trouse your Wine, make you to bee more wanton then Bacchus, that the new-found glasse chaines that you weare about your necks, argue you to bee more brittle then glasse. But your eyes being too olde to iudge of so rare a spectacle, my counsaile is, that you looke with spectacles, for ill can you abide the beame of the cleare Sunne, being scant able to view the blaze of a dim candle. The spectacles I would haue you vse, are for the one eye, iudgement, without flattering your selues, for the other eye beleefe, without mistrusting of mee. And then I doubt not, but you shall both thanke me for this glasse, (which I send also into all places of Europe) and thinke more of your garish glasses, which make you of no more price then broken glasses.

Thus faire Ladies, hoping you will bee as willing to pry in this glasse for amendment of manners, as you are to pranke your selues in a looking-glasse for commendation of men, I wish you almuch beauty as you would haue, so as you wold endeuour to haue almuch vertue as you should haue. And so farewell.

Euphues

Euphues glasse for Europe.

There is an Ile lying in the Ocean Sea, directly against that part of Fraunce, which containeth Picardie and Normandie, called now England, heeretofore named Britaine. It hath Ireland on the West side, on the North the maine Sea, on the East the Germany Ocean. This Iland is in circuite 1720. miles, in forme like unto a Triangle, being broadest in the South part, and gathering narrower and narrower, til it come to the farthest point of Cathnesse Northward, where it is narrowest, and there endeth in manner of a Promontorie. To repeate the auncient manner of this Iland, or what sundry Nations haue inhabited there, to set downe the Giants, which in bignes of bone haue passed the common size, and almost common creaite, to rehearse what diuersities of languages haue beene vsed, into howe many kingdomes it hath beene diuided, what Religions haue been followed before the comming of Christ, although it would breede great delight to your eyes, yet might it happilie seeme tedious: for that Honny taken excessiuely, cloyeth the stomacke, though it bee Honny. But my minde is briefelie to touch such things as at my being there, I gathered by mine owne studie and inquirie, not meaning to write a Chronicle, but to set downe in a word what I heard by conference.

It hath in it twentie and sixe Cities, of the which the chiefest is named London, a place both for the beauty of building, infinite riches, varietie of all things, that excelleth all the cittyes in the world: insomuch that it may bee called the store-house and Mart of all Europe. Close by this citie runneth the famous Riuer, called the Thames, which from the head where it riseth named Isis, vnto the full midway it is thought to bee one hundred & foure score miles. What can there bee in any place vnder the heauens, that is not in this noble citty, either to bee bought or borrowed? It hath diuers Hospitals for the releeuing of the poore, fiue score faire churches for diuine seruice, a glorious Burse, which they call The Royall Exchange, for the meeting of Marchantes of all countries, where any traffique is to be had. And among all the

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strange and beautifull shewes, me thinkes there is none so notable as the Bridge which crosseth the Thames, which is in ỹ manner of a continuall street, well replenished with large and stately houses on both sides, and situate upon twentie Arches, whereof each one is made of excellent free stones squared, every one of them being threescore foote in height, and full twenty in distance one from another. To this place the whole Realme hath his resourse, whereby it seemeth so populous, that one would scarce think so many people to be in the whole Iland, as he shal see sometimes in London.

This maketh Gentlemen bankes, and Marchantes rich, Citizens to purchase, and Labourers to mainteine: so that it is to bee thought, that the greatest wealth and substance of the whole Realme, is couched within the walles of London, where they that be rich, keepe to from them thevetous, not detaining it from the lustie youthes of England by rigour, but thereby to entise young men shal saubur treason wherein they shewe themselues Treasurers for others, not Keepers for themselues: yet although it be sure enough, would they lay it in any opinion it were better to be in the Gentlemens purse, then in the Marchantes bandes.

There are in this Iland two and twenty Bishops, which are as it were Supe- intendentes over the Church, men of great zeale and deep knowledge, diligent preachers of the word, earnest followers of their doctrine, carefull watchmen that the wolfe devoure not the sheep: the Ciuill gouernment politick, in using the spirituall sword (as far as in vs lyeth to assist the Prince opportunely) iust, cutting off those members from the Church by rigour, that are obstinate in their heresies, and instructing those that are ignorant, appointing godly and learned Ministers in every of their Sees, that in their absence may be readie to teach such as are in darknes, salt to those that are vnsauory, learned to rule such as are vnlearned. Visitations are holden ordinarily, whereby abuses and disorders, either in the Laity for negligence, or in the Clergie for superstition, or in all for wicked living there are punishments, by due execution whereof, the diuine seruice of God is honoured with more purity, and followed with greater fructifie. There are also in this Iland two famous Vniuersities, the one Oxford, the other

other Cambridge, both for the profession of all Sciences, for Diuinity, Physicke, Lawe, and all kinde of learning, excelling all the Vniuersities in Christendome. [illegible]

I was my selfe in either of them, and like of them both so well, that I meane not in the purpose I haue to giue any for the better in England, but both for the best in the world for learning: the Colledges in Oxford are much more stately for the building, and Cambridge much more sumptuous for the diuision of the liuing: but the learning neither liueth in the fayre walles of the one, nor the long streetes of the other, for out of them both as daily proceeding of great wisedome to rule the Commonwealth, as learning, to instruct the common people, of all singuler kinde professions to doe good withall. And to this sufficient, neither Cambridge boasteth of them is the superiority, but that neither of them haue their equall, may be of the best that haue the most ambitious, like whether of any other be of famous [illegible]

Now to England their buildings are not so sumptuous, vnlesse it be the houses of Gentlemen, and there aboue three or foure of the Gentlemen doe match Alexander, or the greatest that haue ruled men. For their munition, they haue not only great store, but also great cunning to vse them, and seeke to improue it: their armour is not vnlike vnto that which in other countries I haue vsed: as Coates of Mayle, Riuets of steele, Iacks quilted, and couered ouer with Leather, Fustian, or Canuas, ouer thicke plates of yron that are fastned to the same. The Ordinance they haue in great, and therein great store. Their Nauie is diuided as is mentioned in three sortes, of the which the one serueth for warres, the other for burthen, the other for Fishermen. And some vessels there be (I know not by report or credible [illegible] by circumstance) that will saile nine hundred miles in a week, when I should scarce thinke any which will saile foure hundred. Touching their commodities, they haue foure Baths, the first called S. Vincents, the second Hathwell, the third Saffron, the fourth (as in old time we read) Caire Bladud, standing by, taking his name of a Colonie neere adioyning, it is called the Bath. Besides, in this Iland are many wonders to be found, which I will not repeate, because I my selfe neuer saw them, and I haue heard of greater.

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Concerning the diuersitie in number of dishes and change of meat, the Nobilitie of England farre exceedeth, hauing all things that either may be bought for money, or gotten for the season. Gentlemen and Marchants feed verie orderly, and a proper manner it is that vseth without diuersitie of dishes, altogether to consume a little, that hauing halfe dines, they say as it were in a Prouerb, that they are aswell satisfied as the Lord Mayor of London, whom they thinke to fare best, though he eate most plentifully. In their meales there is great silence and grauitie, vsing wine rather to ease the stomacke when it is loaden, then like vnto other Nations, who neuer thinke that they haue dined vntill they be drunke. The attire they vse is rather ieded by the imitation of others, then their owne inuention, so that there is nothing in England more constant then the inconstancie of attire: now the French fashion, now the Spanish, the Polish gownes, the one thing then another delighteth, that in the seruice of an Englishman, the Waiter setteth him downe vnder foot, hauing in his hand a paire of sheeres, by the which a piece of cloth, stuffe hanging ouer his collar before, the French guise is ready to make his sleeue after the Barbarian manner. And although there were the greatest diuersitie that I could see in England, yet is it to be excused, for they that cannot maintaine this pride, shall leaue it of themselues, and they that be able, will leaue when they see the vanitie.

The Lawes they vse are different from ours: for although the common and ciuill Law be not abolished, yet are they not had in so great reputation as their owne common Lawes, which they tearme the Lawes of the Crowne.

The gouernment standeth dependently vpon Statute Lawe, and that is by Parliament, which is the highest Court, consisting of three seuerall sorts of people, the Nobilitie, Clergie, and Commons of the Realme: so as whatsoeuer be enacted among them, vnlesse the Queene forbeth the same be iustifiable, following such things as to her Maiestie seemeth best. Vpon Common Lawe, which standeth vpon Maximes and Principles, peeces and reasones. The cases in this Lawe are called Pleas or Actions, and they are either criminall or ciuill: the meane to determine, are writs, some

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Steele,

Their ayre is very wholsome and pleasant, their climate not
vnfortunate vnto those that were borne there, their wits very sharpe and
quicke although they be blunt and grosse & the Frenchman
haue accounted them but grosse & dull pated: which I think came
not to passe by reason of their grossenesse of their wits, but by the Eng-
lishmans enuy. For whatsoeuer it be, there
is nothing more certaine, then that it is al-
waies incident to an Englishman, to thinke vilely of his own fa-
shion, either in leauing it, or receiuing it, rashly, or wit, preferring
alwaies a stranger rather by the name then the welcome.
I speake not this to discredit the Lawes, but to shew the
perswasion of strangers, that are not acquainted with our Lawes
pert, then are in England.

But that which shall attach the strangers, for their curtesie, their
ciuilitie, & good nature, I speake by experience, that
I found more curtesie among the rude people, then I euer knew, in
any towne of Italy, for although I passed, being in the Court,
where although I should as often repeate it, I cannot but confesse
whose dore stoode open to me, whose table was spread for me, whose
fauour was proffered me, whose seruice was offered me, whose care in health
should in sickenesse minister vnto me, whose purse was at my command,
whose dogges fawned vpon me, whose seruants were ready to attend me,
whose whole house was at my commaundement, how great their wil-
full vanities, how small their vertues, how they could not
see so closely into other mens practises, how they could not
red vp so disorderly, but whose haue by policy bewrayed, preuen-
ted by wisedome, repelled by iustice, what conspiracies abroad,

what

what confederacies at home? what iniuries in any place haue at any time beene contriued, the which they haue not either foreseene before it could kindle, or quenched before it could flame?

If any wilie Vlisses should faine madnes, there was amongst them some Palamedes to reueale him: if any Thetis went about to keepe her sonne from the doing of her Countrey seruice, there was also a wise Vlisses in the Court to bewray it. If Sinon came with a smooth tale to bring in the horse into Troy, there hath beene alwaies some couragious Lacaon to thrust his speare against the bowels, which being not bewitched, with Lacaon, hath vnfolded that which Lacaon suspected. If Argus, with his hundred eies, went prying to vndermine Iupiter, yet met he with Mercury, who whistled all his eies out, insomuch as there could neuer yet any craft preuaile against their pollicy, or any challenge against their courage. There hath alwaies been Achilles at home to buckle with Hector abroad, Nestors grauity to counteruaile Pryams counsels, Vlisses subtilties to match with Antenors policies, England hath all those that can and haue wrastled with others, whereof we can require no greater proofe then experience.

Besides, they haue all a zealous care for the increasing of true Religion, whose faiths for the most part haue beene tried through the fire, which they had felt, had they not fled ouer the water.

Moreouer, the great study they bend towards Scholes of learning, doth sufficiently declare, that they are not onely furtherers of learning, but Fathers of the learned. O thrice happy England, where such Counsellors are, where such people liue, where such vertue springeth?

Among these you shall finde Zophirus, that will mangle himselfe to doe his Countrey good, Achates, that will neuer start an inch from his Prince Æneas, Nausicla, that neuer wanted a shift in his extremitie, Cato that euer counselled vnto the best, Ptholomeus Philodelphus, that alwaies maintained learning. Among the number of all wise, noble, and which Counsellors, I cannot but for his honours sake remember the most prudent and right Honourable, the L. Burleigh, high Treasurer of that Realme, no lesse reuerenced for his wisdome, then renowned for his Office: more loued at home then feared abroad, and yet more feared for

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his counsell among other nations, then sword or fire, in whom the saying of Agamemnon may be verified, who rather wished for one such as Nestor, then many such as Aiax.

This Nobleman I found so ready, being but a stranger, to doe me good, that I neither ought to forget him, neither cease to pray for him, that as he hath the wisdome of Nestor, so hee may haue the age: that hauing the pollices of Vlisses, hee may haue his honour, worthy to liue long, by whom so many liue in quiet, and not vnworthy to be aduanced, by whose care so many haue beene preferred.

Is not this a glasse (faire Ladies) for all Countries to behold, where there is not onely an agreement in Faith, Religion, and Counsell, but in friendship, brotherhood, and liuing? By whose good endeauours, vice is punished, vertue rewarded, peace established, forraine broiles repressed, domesticall cares appeased: what Nation can of Counsellors desire more? what Dominion that excepted, hath so much? when neither courage can preuaile against their Chtualries, nor craft take place against their counsell, nor both ioined in one, be of force to vndermine their Countrie. When you haue dazeled your eies with this glasse, behold heere an other.

It was my fortune to beacquainted with certaine english Gentlemen, which brought me to the Court: where, when I came, I was driuen into a maze to behold the lustie and braue gallants, the beautifull and chaste Ladies, the rare and godly orders, so as I could not tell whether I should most commend vertue or brauerie. At the last, comming oftner thither then it beseemed one of my degree, yet not so often as they desired my company, I began to prie after their manners, and natures, and that which followeth I saw, whereof who so douteth, I will sweare.

The Ladies spend the morning in deuout prayer, not resembling the Gentlewomen in Greece and Italie, who begin their morning at mid-noone, and make their euening at mid-night, vsing Sonnets for Psalmes, and pastimes for prayers, reading the Epistle of a Louer, when they should peruse the Gospell of our Lord, drawing wanton lines when death is before their face, as Archimedes did triangles and circles when the enemie was at his backe. Behold Ladies in this glasse, that the seruice of God is to be

preferred

preferred before all things: imitate the English Damosels, who are as cunning in the Scriptures, as you are in Ariosto and Petrark, or any booke that liketh you best, and becommeth you worst. For brauerie I cannot say that you excede them, for certaine it is the most gorgious Court that euer I haue seene, read, or heard of, but yet doe they not vse their apparell so nicelie as you in Italie, who thinke scorne to kneele at service for feare of wrinkles in their silkes, who dare not life vp your heads to heauen, for feare of rumpling the ruffes in your necke: yet your hands (I confesse) are holden vp, rather I thinke to shew your rings, then to manifest your righteousnes. The brauerie they vse, is for the honour of their Princes: the attire you weare, for the alluring of your preie: their rich apparell maketh their beautie more seene, your disguising causeth your faces to bee more suspected. They resemble in their garments the Estridge, who being gazed on, closeth her wings, and hideth her feathers: you in your roabes are not vnlike the Peacock, who being praised, spreadeth her taile and bewraieth her pride. Veluets and silkes in them are like golde about a pure Diamond: in you like a greene hedge about a filthie dunghil. Think not Ladies that because you are decked with gold, you are indued with grace: imagine not that shining like the Sunne in earth, ye shall climbe the Sunne in heauen: looke diligentlie into this English glasse, and then shall you see, that the more costlie your apparell is, the greater your courtesie should bee, that you ought to be as farre from pride as you are from pouertie, and as neere to Princes in beautie as you are for brightnesse. Because you are braue, disdaine not those that are base, thinke with your selues that Russet coates haue their Christendome, that the sunne when hee is at the highest, shineth as well vpon course Carsie as cloth of Tissue, though you haue pearles in your eies, iewels in your breasts, precious stones on your fingers, yet disdaine not the stones in the streete, which although they are nothing so noble, yet are they much more necessarie. Let not your roabes hinder your deuotion: learne of the English Ladies, that GOD is worthie to be worshipped with most price, to whom you ought to giue all praise: then shall you bee like starres to the wise, who now are but starcing stocks to the foolish: then shall you be praised of most,

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who are now pointed at of all, then shall God beare with your follie, who now abhorreth your pride.

As the Ladies in this blessed Iland are deuout and braue, so are they chaste and beautiful: insomuch that when I first beheld them, I could not tell whether some mist had bleared mine eies, or some strange inchauntment altered my minde: for it may bee, thought I, that in this Iland, either some Artimodorus or Lisimandro, or some odde Nigromancer did inhabit, who would shew me Fairies, or the body of Helen, or the new shape of Venus: but comming to my selfe, and seeing that my sen ses were not changed, but hindred, that the place where I stood was no inchaunted Castell, but a gallant Court, I could scarse refraine my voice from crying There is no beautie but in England.

There did I behold them of pure complexion, exceeding the Lillie and the Rose, of fauour (wherein the chiefest beautie consisteth) surpassing the picturs that were fained, or the Magician that would faine: their eies piercing like the Sun beames, yet chaste, their speech pleasant and sweet, yet modest and curteous: their grace comely, their bodies straight, their hands white, all thinges that men could wish, or women would haue: which, how much it is, none can set downe, when as the one desireth as much as may bee, the other more: And to these beautifull moulds, chaste mindes: to the comely bodies, temperance, modestie, mildnes, sobrietie: whom I often beheld merry, yet wise: conferring with Courtiers, yet warilie: drinking of Wine, yet moderately: eating of delicates, yet but their eares full: listning to discourses of loue, but not without reasoning of learning: for there it more delighteth them to talke of Robinhood then to shoote in his bowe, and greater pleasure they take to heare loue, then to be in loue.

Here, Ladies, is a glasse that will make you blush for shame, and looke pale for anger: their beautie commeth by nature, yours by Arte: they increase their fauours with faire water, you maintaine yours with Painters colours: the haire they lay out, groweth vpon their owne heads, your feeminines hangeth vpon other: theirs is alwaies in their owne keeping, yours often at the Diars: their beautie is not lost with a sharpe blast, yours fadeth with a soft breath: not vnlike vnto paper flowers, which breake as soone as

they

they are touched, resembling the Birds in Egypt called Ibes, who being handled, lose their feathers: or the Serpent Serapie, which being but toucht with a Brake, bursteth. They vse their beautie because it is commendable, you because you would bee common: they if they haue little, doe not seeke to make it more, but you that haue none, indeuour to bespeake most: if theirs wither by age, they nothing esteeme it, if yours waste by yeeres, you goe about to keepe it: they know that beautie must faile if life continue, you sweare that it shall not faide, if colours last. But to what end, Ladies, doe you alter the gifts of Nature, by the gifts of Art? Is there no colour good but white, no Planet bright but Venus? no linnen faire but Lawne? Why goe you about to make the face faire, by those meanes that are most foule? A thing loathsome to men, and therefore not louely, horrible before God, and therefore not lawfull.

Haue you not heard that the beautie of the cradle is most brightest? that paintings are for pictures without sense, not for persons with true reason? Follow at the last, Ladies, the gentlewomen of England, who being beautifull, doe those things that shall become so amiable faces: if of an indifferent hew, those thinges as shall make them louely, not adding one ounce to beautie, that may detract a dram from vertue. Besides this, their chastety and temperance is as rare as their beauty: not going in your footsteps, that drinke Wine before you rise to increase your colour, and swill it when you are vp to prouoke your lust: They vse their needle to banish idlenes, not the pen to nourish it, not spending their times in answering the Letters of them that woose them, but forswearing the company of those that write them, giuing no occasion either by wanton lookes, vnseemly gestures, braduised speech, or any vncomely behauiour of likenes or liking. Contrary to the custome of many Countries, where filthy words are accounted to sauour of a fine wit, broad speech of a bold courage, wanton glaunces of a sharpe eie-sight, wicked deeds of a comely gesture, all vaine delights, of a right courteous courtesie.

And yet they are not in England precise, but wary, not disdainefull to conferre, but fearefull to offend: not without remorse where they perceiue truth, but without replying where they suspect trecherie: when as amongst other Nations, there is no talke so

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loathsome to chaste eares, but it is heard with great sport, and answered with great speed. Is it not then a shame, Ladies, that that little Iland should be a mirrour to you, to Europe, to the whole world?

Where is the temperance you professe, when Wine is more common then water? Where, the chastitie, when your lust is thought lawfull? Where the modestie, when your mirth turneth to uncleannesse, uncleannesse to shamelesnesse, shamelesnesse to all sinfulnesse? Learne Ladies, though late, yet at length, that the chiefest title of honour in earth, is to giue all honour to him that is in heauen, that the greatest brauerie in the world, is to bee burning Lampes in the world to come: that the clearest beautie in this life, is to be amiable to him that shall giue eternall: Looke in the Glasse of England, too bright I feare mee for your eies. What is there in your sexe that you haue not, and what that you should not haue? They are in prayer deuout, in brauerie humble, in beautie chast, in fealting temperate, in affection wise, in mirth modest, in all their actions, though courtlie because women, yet Angels because vertuous.

Ah (good Ladies) good I say, for that I loue you, I would you could a little abate that pride of your stomackes, that looseneſſe of minde, that licentious behauiour, which I haue seene in you with no small sorrow, and cannot remedie with continuall sighes. They in England pray when you plaie, serue when you sleepe, fast when you feast, and weepe for your sinnes when you laugh at your sensualitie. They frequent the Church to serue God, you to see gallants: they decke themselues for cleanlinesse, you for pride: they maintaine their beautie for their owne liking, you for others lust: they refraine wine because they feare to take too much, you because you can take no more. Come Ladies, with teares I call you, looke in this glasse, repent your sinnes past refraine your present vice, abhorre vanities to come, saie this with one voice, We can see our faultes onely in the English Glasse. A glasse of grace to them of griefe to you, to them in stead of righteousnes, to you in place of repentance.

The Lords and Gentlemen in that Court are also an example for all others to follow, true types of nobilitie, the onely staie & staffe

of honour, braue Courtiers, stout Souldiers, apt to reuell in peace, and ride in war. In fight fierce, not dreading death, in friendship firme, not breaking promise: courteous to al that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdome: their enemies they feare not, that argueth their courage. They are not apt to proffer iniuries, not fit to take any: loth to pick quarrels, but longing to reuenge them.

Actiue they bee in all things, whether it bee to wrastle in the games of Olimpia, or to fight at Barriers in Palestra, able to carrie as great burthens as Milo, of strength to throw as big stones as Turnus, and what not, that either man hath done or may doe, worthy of such Ladies, and none but they, and Ladies willing to haue such Lords, and none but such. This is a glasse for youth in Greece and Italy: behold it Ladies and Lords all, that either meane to haue piety, vse bravery, increase beauty, or that desire temperancy, chastitie, wit, wisdome, valour, or any thing that may delight your selues, or deserue praise of others.

But another sight there is in my glasse, which maketh me sigh for griefe I cannot shew it, and yet had I rather offend in derogating from my glasse, then my good will. Blessed is that Land that hath all commodities to increase the Common-wealth, happie is that Land that hath wise Counsellors to maintaine it, vertuous Courtiers to beautifie it, noble Gentlemen to aduance it: but to haue such a Prince to gouerne it, as is their Soueraigne Queene, I know not whether I should thinke the people to bee more fortunate or the Prince famous, whether their felicitie bee more to be had in admiration, that haue such a Ruler, or her vertues to bee honoured that hath such royalty, for such is their estate there, that I am enforced to thinke, that euery day is as lucky to the Englishman, as the first day of February hath beene to the Grecians.

But I see you gaze vntill I shew this glasse, which you hauing once seene, will make you giddy: Oh Ladies I know not when to begin, or where to end: for the more I goe about to expresse the brightnes, the more I find mine eies bleared: the neerer I desire to come to it, the further I seeme from it. Not vnlike to Simonides, who being curious to set downe what God was, the more leisure he

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he take, the more loath he was to meddle, saying, that in things a-bone reach it was easie to catch a straine, but impossible to touch a starre: and therefore scarce tolerable to point at that, which none can neuer pull at. When Alexander had commanded that none should paint him but Apelles, none carue him but Lysippus, none engraue him but Pergotales, Pharrasius framed a table squared euery way two hundred foote, which in the borders hee trimmed with fresh colours, and limmed with fine gold, leauing all the other rome without knot or line: which table he presented to Alexander, who no lesse maruelling at the bignes then at the barenes, demanded to what end he gaue him a frame without face, being so naked, and without fashion, being so great? Pharrasius answered him: Let it be lawfull for Pharrasius, O Alexander, to shew a table wherein hee would paint Alexander, if it were not vnlawfull, and for others to square Timber, though Lysippus carue it, and for all to call Braile, though Pergotales ingraue it. Alexander perceiuing the good minde of Pharrasius, pardoned his boldnes, and preferred his Arte: yet enquiring why he framed the table so big, hee answered that hee thought that frame to bee but little enough for his picture, when the whole world was too little for his person, saying, that Alexander must as well be praised as painted, and that all his victories and vertues, were not to be drawne in the compasse of a Signet, but in a field.

This answer Alexander both liked and rewarded, insomuch as it was lawfull euer after for Pharrasius both to praise that noble King, and to paint him. In like manner I hope, that though it bee not requisite, that any should paint their Prince in England, that cannot sufficiently perfect her, yet it shall not be thought rashnes or rudenes, for Euphues to frame a table for Elizabeth, though hee presume not to paint her. Let Apelles shew his fine Arte, Euphues will manifest his faithfull heart: the one can but proue his conceite to blaze his cunning, the other his good will to grinde his colours: he that whetteth the tooles is not to be misliked though hee cannot carue the Image: the woman that spinneth the silke is to bee esteemed, though shee cannot worke the Sampler: they that fell Timber for ships, are not to be blamed because they cannot build ships. He that carrieth the Morter furthereth the building, though hee be

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no expert Mason, he that digeth the ground is to bee considered, though he cannot frame the stones: the Goldsmiths boy must haue his wages for blowing the fire, though he cannot fashion ỳ iewell. Then Ladies I hope poore Euphues shal not be reuiled though he deserue not to be rewarded.

I will set downe this Elizabeth as neere as I can find it may be, that as the Venus of Apelles not finished, the Tindarides of Nichomachus not ended, the Medea of Timomachus not perfected, the table of Pharrasius not coloured, brought greater desire to the to columnate them and to others to see them: so the Elizabeth of Euphues being but shadowed for others to varnish, but begunne for others to ende, but drawne with a blacke coale for others to blaze with a bright colour, may worke either a desire in Euphues hereafter if he liue to end it, or a mind in those that are better able to amend it, or in all, if none can worke it, a will to wish it. In the meane season, I say as Xeuxes did, when he had drawne ỳ picture of Atalanta, More will enuy mee then imitate mee and not commend it, though they cannot amend it. But I come to my England.

There was for a long time ciuill warres in the Country, by reason of seuerall claimes to the Crowne, betweene the two famous and noble houses of Lancaster and Yorke, either of them pretending to be of the Royall blood, which caused them both to spend their vitall blood: these iarres continued long, not without great losse, both to the nobility and communaltie, who ioyning not in one, but diuers parts, turned the Realme to great ruine, hauing almost destroyed their Country before they could annoint a King. But the liuing God, who was loth to oppresse England, at last began to represse iniuries, and to giue an end by mercy, to those that could find no end of malice, nor looke for any end of mischiefe. So tender a care hath he alwaies had of that England, as of a new Israell, his chosen and beloued people.

This peace began by a marriage solemnized by Gods speciall prouidence, betweene Henry Earle of Richmond, heire of the house of Lancaster, and Elizabeth daughter of Edward the fourth, the vndoubted issue and heire of the house of Yorke: whereby (as they tearme it) the red Rose and the white were vnited and ioyned together. Out of these Roses sprang two noble buddes, Prince Ar-

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[illegible] two springing with[illegible] mate, the other of most fa-
[illegible] memory, leauing behind him[illegible] three children, Prince Edward,
the Ladie Mary, & the Lady Elizabeth. King Edward liued not long,
which could neuer for that Realm haue liued too long, but sharpe
frosts bite forward springes, Easterly windes blaste towardly
blossoms, cruell death spareth not those whom we our selues liuing
cannot spare.

The eldest sister the Princesse Mary, succeeded as next heire to
the Crowne, and as it chaunced next heire to the graue, touching
whose life I can say little, because I was scarce borne, and what
others say, of me shall be forborne.

This Queene being deceased, Elizabeth being of the age of twen-
tie two yeeres, of more beauty then honour, and yet of more honor
then any earthly creature, was called from a prisoner to a Prince,
from the Castle to the Crowne, from the feare of losing her head,
to be supreme head. And heere Ladies it may be you will moue a
question, why this noble Ladie was either in daunger of death, or
cause of distresse, which had you thought to haue passed in silence,
I would notwithstanding haue reuealed. This Ladie, al the time
of her sisters raigne, was kept close, as one that tendered not those
proceedings which were contrarie to her conscience: who hauing
diuers enemies, endured many crosses, but so patiently, as in her
deepest sorrow, she would rather sigh for the liberty of the Gospel,
then her owne freedome. Suffering her inferiors to triumph ouer
her, her foes to threaten her, her dissembling friends to vndermine
her, learning in all this miserie only ỹ patience that Zeno taught
Ereticus, to heare and forbeare, neuer seeking reuenge, but with
good Licurgus to lose her owne eye, rather then to hurt anothers
eye. But being now placed in the seate Royall, shee first of all sta-
blished religion, banished Poperie, aduaunced the Word that be-
fore was so much defaced, who hauing in her hand the sworde to
reuenge, vsed rather bountifullie to reward: being as far from ri-
gour when shee might haue killed, as her enemies were from ho-
nestie when they could not, giuing a general pardon, when she had
cause to vse particular punishments, preferring the name of pitty
before the remembraunce of perils, thinking no reuenge more
princelie, then to spare when she might spil, to stay when she might
strike:

ture to poſſeſſe to ſaue with mercie, when ſhe might haue deſtroyed with iuſtice. Heere is the clemencie worthy commendation and admiration, nothing inferiour to the gentle diſpoſition of Ariſtides, who after his exile, did not ſo much as note them that banished him, ſaying with Alexander, that there can be nothing more noble, then to do well to thoſe that deſerue ill.

This mightie & mercifull Queene, hauing many bils of priuate perſons that ſought before time to betray her, burnt them all, reſembling Iulius Cæſar, who beeing preſented with the like complaintes of the Commons, threw them into the fire, ſaying, that he had rather not know the names of Rebels, then haue occaſion to reuenge, thinking it better to be ignorant of thoſe that hated him, then to be angry with them.

This clemencie did her Maieſtie not only ſhew at her comming to the Crowne, but alſo throughout her whole gouernment, when ſhe had ſpared to ſhed their bloods ỳ ſought to ſpil hers, not racking the Lawes to extreamity, but mittigating the rigour with mercie: inſomuch as it may be ſaid of that royall Monarch, as it was of Antonius, ſurnamed the godly Emperor, who raigned many yeeres without the effuſion of blood. What greater vertue can there be in a Prince then mercie? What greater praiſe then to abate the edge which ſhee ſhould whet, to pardon where ſhee ſhould puniſh, and to reward where ſhe ſhould reuenge?

I my ſelfe being in England, when her Maieſtie was for her recreation in her Barge vpon the Thames, heard of a Gun that was ſhot off, though of ỳ party vnwittinglie, yet to her noble perſon daungerouſly: which fact ſhe moſt graciouſly pardoned, accepting iuſt excuſe before a great amends, taking more griefe for her poore Barge-man that was a little hurt, then care for her ſelf that was in greateſt hazard: O rare example of pity, O ſingular ſpectacle of pietie.

Diuers helues there haue been, which by priuate conſpiracies, open rebellions, cloſe wiles, cruell witcheraftes, haue ſought to end her life which lengtheth all their liues: whoſe practiſes, by the diuine prouidence of the Almightie, haue euer been diſcloſed, inſomuch that hee hath kept her ſafe in the Whales belly, when her ſubiects went about to throw her into the ſea: preſerued her in the hot-

hotte Queen, when her enemies increased the fire, not suffering a hayre to fall from her much lesse any harme to fasten vpon her.

These iniuries and treasons of her subiectes, these policies and vndermining of forraine Nations so little moued her, that shee would of them say: Let them know that though it be not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what wee list, being alwaies of that mercifull mind which was in Theodosius, who wished rather that hee might call the dead to life, then put the liuing to death: saying with Augustus, when she should set to her hand to any condemnation, I would to God we could not write. Infinite were the examples that might be alleadged, and almost incredible, whereby she hath shewed her selfe a Lambe in meekenesse, when shee had cause to be a Lyon in might, proued a Doue in fauour, when she was prouoked to be an Eagle in fiercenes, requiting iniuries with benefites, reuenging grudges with gifts, in highest Maiestie bearing the lowest mind, forgiuing all that sued for mercie, and forgetting all that deserued iustice. O diuine nature, O heauenlie nobilitie, what thing can be more required in a Prince, then in greatest power to shewe greatest patience, in chiefest glorie to bring forth chiefest grace, in aboundance of all earthly felicitie, to manifest abondance of heauenlie pietie? O fortunate England, that hath such a Queene, vngrateful if you pray not for her, wicked if you doe not loue her, miserable if you loose her.

Heere Ladies is a glasse for all Princes to beholde, that beeing called to dignitie, they vse moderation, not might, tempering the seueritie of the lawes with the mildnes of loue, not executing all their will, but shewing what they may. Happy are they, and only they that are vnder this glorious and gracious Soueraigne, insomuch that I account all those abiects that be not her subiects.

But why doe I tread still in one path, when I haue so large a field to walke, or linger about one flower, when I haue manie to gather: wherein I resemble those that beeing delighted with the little brooke, neglect the fountaine head: or the Painter that beeing curious to colour Cupids bowe, forget to paint the string.

As this noble Prince is indued with mercie, patience, and moderation, so is she moued with singular beautie and chastitie, excel-

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ling in the one Venus, in the other Vesta. Who knoweth not howe rare a thing it is Ladies, to match virginitie with beautie, a chast mind with an amiable face, diuine cogitations with a comly countenance. But such is the grace bestowed vpon this earthlie Goddesse, that hauing the beautie that might allure all Princes, shee hath the chastitie also to refuse all, accounting it no lesse praise to be called a virgin, then to bee esteemed a Venus: thinking it as great honour to bee found chast as thought amiable. Where is now Electra, the chaste daughter of Agamemnon, where is Lala, that renowned Virgin? Where is Aemillia, that through her chastity wrought wonders, in maintaining continuall fire at the alter of Vesta? Where is Claudia, that to manifest her virginitie, set the ship on flote with her finger, that multitudes could not remoue by force? Where is Tuscia, one of the same order, that brought to passe no lesse marualles by carrying water in a Siue, not shedding one drop, from Tyber to the Temple of Vesta? If virginitie haue such force, then what hath this chaste virgin Elizabeth done? who by the space of twenty and odde yeeres, hath continuall peace against all policies, with miracles contrary to all hope, hath gouerned that noble Iland. Against whom, neither foraigne force, nor ciuill fraude, neither discord at home, nor conspiracies abroad could preuaile.

What greater marualle hath happened since the beginning of the world, then for a young and tender mayden to gouerne strong and valiant men, then for a virgine to make the whole world, if not to stand in awe of her, yet to honor her: yea, and to liue in spite of all those that spight her, with her sword in the sheath, with her Armor in the Tower, with her souldiours in their gownes? insomuch as her peace may be called more blessed then quiet raigne of Numa Pompilius, in whose gouernment the Bees haue made their hiues in the souldiers helmets. Now is the Temple of Ianus remoued from Rome to England, whose dore hath not been opened this 20. yeres: more to be merualled at then the regiment of Debora, who ruled 20. yeres with religion, or Semiramis, that ruled long with power, or Zenobia, that raigned 6. yeeres in prosperitie. This is the onely miracle that virginity euer wrought, for a little Iland inuiron round about with wars, to stand in peace, for the

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walles of Fraunce to burne, and the houles of England to freeze, for all other Nations, either with ciuill sword to be diuided, or with forraigne foes to be inuaded, and that Country neither to bee molested with broiles in their own bosoms, nor threatned with blast of other borders: but alwaies though not laughing, yet looking thorough an Emerald at others iarres.

Their fields haue been sowen with corne, strangers tents pitched with Campes: they haue their men reaping their harueft, when others are mustering in their harnesse: they vse their peeres to sowle for pleasure, others their Caliuers for feare of perils. O blessed peace, O happy Prince, O fortunate people. The liuing God is only the English God, where hee hath placed peace, which bringeth all plentie, annointed a Virgine Queene, which with a wand ruleth her owne subiects, and with her worthines winneth the good wil of stragers: so that she is no lesse gracious among her own, then glorious to others, no lesse loued of her people then marualled at of other Nations.

This is the blessing that Christ alwaies gaue to his people, peace. This is the curse that he giueth to the wicked, there shal be no peace to the vngodly. This was onely the salutation he vsed to his Disciples: Peace be vnto you: And therefore is he called the God of loue and peace, in holy writ.

In peace was the Temple of the Lord built by Salomon, Christ would not be borne vntil there were peace throughout the whole world, this was the only thing that Ezechias prayed for; Let there be truth and peace O Lord in my dayes. All which examples doe manifestly proone, that there can bee nothing more notable then peace.

This peace hath the Lord continued with great and vnspeakable goodnes among his chosen people of England. How much is that Nation bound to such a Prince, by whom they enioy al benefits of peace, hauing their Barnes full, when others famish, their Coffers stuffed with gold, when others haue no siluer, their wiues without danger when others are defamed, their daughters chaste when others are deflowred, their houses furnished, when others are fired, where they haue al things for superfluity, others nothing to sustaine their need.

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This peace hath God giuen for her vertues, pitty, moderation, virginity: which peace, the same God of peace continue for his names sake.

TOuching the beauty of this Prince, her countenance, her maiesty, her personage, I cannot think that it may be sufficiently commended, when it cannot be too much maruailed at: so that I am constrained to say, as *Praxitiles* did when he beganne to paynt Venus and her Sonne, who doubted whether the world could afford colours good enough for two such fayre faces, & I whether my tongue can yeeld words, to blaze that beautie, the perfection whereof none can imagine. Which seeing it is so, I must doe like those that want a cleere sight, who being not able to discerne the Sunne in the sky, are inforced to behold it in the water. Zeuxis hauing before him fifty fayre Virgins of Sparta, whereby to draw one amiable Venus, sayd, that fiftie more fayrer then those could not minister sufficient beautie, to shewe the Goddesse of beauty, therefore being in despayre either by Art to shadow her, or by imagination to comprehend her, he drew in a Table a fayre Temple, the gates open, and Venus going in, so as nothing could bee perceiued but her back, wherein he vsed such cunning, that Apelles himselfe seeing this worke, wished that Venus would turne her face, saying: that if it were in all parts agreeable to the back, hee would become an Apprentice to Zeuxis, & slaue to Venus. In the like manner fareth it with me, for hauing all the Ladies in Italie, more then fifty hundred, whereby to colour Elizabeth, I must say with Zeuxis, that as many more will not suffice, and therefore in as great an agony paint her Court with her backe towardes you, for that I cannot by Art portray her beautie: wherein though I want the skill to do it as Zeuxis did, yet viewing it narrowly, and comparing it wisely, you will say, that if her face be answerable to her back, you will like my handy-craft, and become her Handmaides. In the meane season I leaue you gazing vntill she turne her face, imagining her to be such a one as Nature framed, to that end that no Art should imitate, wherein she hath proued her selfe to be exquisite, and Painters to be Apes.

This beautifull mould when I beheld to be indued with chastitie,

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tie, temperance, mildnes, and all other good gifts of Nature (as hereafter shall appeare) when I sawe her to surpasse all in beautie, and yet a Virgine, to excell all in pietie, and yet a Prince, to be inferiour to none in al the lineaments of the bodie, & yet superiour to euerie one in all giftes of the minde, I began thus to pray, that as she hath lived fortie yeeres a Virgin in great Maiestie, so shee may liue fourescore yeeres a Mother with great ioy, that as with her we haue had long time peace and plentie, so by her wee euer may haue quietnes and abundance, wishing this euen from the bottom of a hart, that wisheth well to England, though fareth ill, that either the world may end before she die, or shee liue to see her childrens Children in the world: otherwise howe tickle their state is that now triumph, vpon what a twist they hang that are in honour, they that liue shall see, which I to thinke on, sigh. But God for his mercies sake, Christ for his merites sake, the holie Ghost for his names sake, grant to that Realme, comfort without anie ill chaunce, that the longer shee liueth, the sweeter shee may smell, like vnto the bird Ibis, that she may be triumphant in victories like the Palme tree, fruitefull in her age like the Vine, in all ages prosperous, to al men gracious, in all places glorious: so that there be no end of her praises, vntill the end of all flesh.

Thus did I often talk with my selfe, and with with my whole hart. What should I talke of her sharpe wit, excellent wisedom, exquisite learning, and all other qualities of the minde, wherein shee seemeth so farre to excell those that haue beene accounted singular, as the learned haue surpassed those that haue been thought simple.

In questioning, not inferiour to Nicaulia ỹ Queene of Saba, that did put so manie hard doubts to Salomon, equall to Nicostrata in the Greeke tongue, who was thought to giue precepts for the better perfection: more learned in the Latine then Acalasunta: passing Aspasia in Philosophie, who taught Pericles: exceeding in iudgement Themistoclea, who instructed Pythagoras: adde to these qualities those that none haue had, the French tongue, the Spanish, the Italian, not meane in euerie one, but excellent in all, readier to correct escapes in those languages, then to be controled, fitter to teach others then to learne of any: more able to adde new

rules,

rules, then to erre in the old. Insomuch as there is no Embassador that commeth into her Court, but shee is willing and able both to vnderstand his message, and vtter her minde: not like vnto the Kings of Affiria, who answer Embassages by messengers, while they themselues either daily in sinne, or short in sleepe. Her godly zeale to learning, with her great skill, hath bene so manifestly approoued, that I cannot tell whether shee deserue more honor for her knowledge, or admication for her courtesie, who in great pompe hath twice directed her progresse vnto the Vniuersities: with no lesse ioy to the Students, then glory to the State: where after long and solemne disputations in the Law, Phisicke, and Diuinitie, not as one wearied with Schollers arguments, but wedded to their Orations, when euery one feared to offend in length, shee in her owne person, with no lesse praise to her Maiesty, then delight to her Subiects, with a wise and learned conclusion, both gaue them thanks, and put her selfe to very great paines.

O noble patterne of a princely minde, not like vnto the Kings of Persia, who in their Progresses did nothing else but cut sticks to driue away the time, nor like the delicate liues of the Sibarites, who would not admit any Arte to bee exercised within their Citie that might make the lest noise. Yet wit so sharp, that if I should repeat the apt answers, the subtill questions, the fine speaches, the pithy sentences, which on the sodden she hath vttered, they would rather breed admiration then credit.

But such are the gifts that the liuing God hath endued her withall, that looke in what Arte or Language, wit, or learning vertue, or beauty, any one hath particularly excelled most, shee onely hath generally exceeded euery one in all: insomuch that there is nothing to be added, that either men would wish in a woman, or God doth giue to a creature.

I let passe her skill in Musicke, her knowledge in all the other Sciences, when as I feare, lest by my simplicity, I should make them lesse then they are, in seeking to shew how great they are, vnlesse I were praising her in the Gallery of Olimpia, where giuing foorth one word I might heare seuen.

But all these graces, although they bee to bee wondred at, yet her politicke gouernment, her prudent Counsell, her zeale to

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Religion, her clemency to those that submit, her stoutnes to those that threaten, so farre excede all other vertues, that they are more easie to be maruelled at, then imitated.

Fiue and twenty yeeres hath shee borne the Sword, with such iustice, that neither offenders could complaine of rigour, nor the Innocent of wrong: yet so tempered with mercy, as malefactors haue beene sometimes pardoned vpon hope of grace, and the iniury requited to ease their griefe: insomuch that in the whole course of her glorious raigne, it could neuer be said, that either the poore were oppressed without remedy, or the guilty repressed without cause: bearing this ingrauen in her noble heart, that iustice without mercie, were extreame iniurie: and pitie without equitie, plaine partiality: and that it is as great tyranny not to mittigate Lawes, as iniquity to breake them.

Her care for the flourishing of the Gospell, hath well appeared, when as neither the curses of the Pope, (which are blessings to good people, nor the threatnings of Kings, which are perilous to a Prince) nor the perswasions of Papists (which are hony to the mouth) could either feare her, or allure her to violate the holy league contracted with Christ, or to maculate the blood of the ancient Lambe, which is Christ. But alwaies constant in the true faith, she hath to the exceeding ioy of her Subiects, to the vnspeakeable comfort of her soule, to the great glory of God, established that Religion, the maintenance whereof shee seeketh rather to confirme by fortitude, then leaue off for feare, knowing that there is nothing that smelleth sweeter vnto the Lord, then a sound spirit, which neither the hoasts of the vngodly, nor the horrour of death can either remoue or moue.

This Gospell with inuincible courage, with rare constancy, with hote zeale she hath maintained in her owne Countries without change, and defenced against all kingdoms that sought change: insomuch that all Nations round about her, threatning alteration, shaking Swords, throwing fire, menacing famine, murther, destruction, desolation, she onely hath stood like a Lambe, on the top of a hill, not fearing the blasts of the sharpe winds, but trusting in his prouidence that rideth vpon the winges of the foure winds. Next followeth the loue shee beareth to her Subiects, who

no lesse tendereth them then the apple of her owne eie, shewing her selfe a louing Mother vnto the afflicted, a Physition vnto the sicke, a soueraigne and milde Gouernesse to all. Touching her Magnanimitie, her Maiestie, her estate royall, there was neither Alexander, nor Galba the Emperour, nor any that might bee compared with her.

This is she, that resembling the noble Quéene of Nauarre, useth the Marigold for her flowre, which at the rising of the Sun openeth her leaues, and at the setting shutteth them, referring all her actions and indeuors to him that ruleth the Sunne. This is that Cæsar that first bound the Crocodile to the Palme tree, bridling those that sought to reigne her: This is that good Pellican, that to fede her people spareth not to rend her owne person: This is that mightie Eagle that hath throwne dust into the eies of the heart that went about to worke destruction to her subiects: into whose wings although the blind Beetle would haue crept, and so being carried into her nest destroyed her young ones, yet hath shee with the vertue of her feathers consumed that Flie in his owne fraud.

Shee hath exiled the Swallow that sought to spoile the Grashopper, and giuen bitter Almonds to the rauenous Wolues, that endeuored to deuour the sillie Lambes, burning euen with the breath of her mouth, like the princely Stagge, the Serpents that were engendered by the breath of the huge Elephant, so that now all her enemies are as whist as the bird Attagen, who neuer singeth any tune after she is taken, nor they being so ouertaken.

But whither doe I wade Ladies, as one forgetting himselfe, thinking to sound the depth of her vertues with a fewe fadomes, when there is no bottome: for I know not how it commeth to passe, that being in this Labyrinth, I may soner lose my selfe then finde the end.

Behold Ladies, in this glasse, a Queene, a woman, a Virgin, in in all gifts of the body, in all graces of the minde, in all perfection of either, so far to excell all men, that I know not whether I may thinke the place too bad for her to dwell among men.

To talke of other things in that Court, were to bring Egs after Apples, or after the setting out of the Sunne, to tell a tale of a

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shadow. But this I say, that all Offices are looked too with great care: and vertue is imbraced of all, vice hated, Religion daily increased, manners reformed, that who seeth the place there, will thinke it rather a Church for diuine seruice, then a Court for a Princes delight.

This is the Glasse, Ladies, wherein I would haue you gaze, wherein I take my whole delight: imitate the Ladies in England, amend your manners, rub out the wrinkles of the mind, and be not curious about the weams in the face. As for their Elizabeth, sith ye can neither sufficiently maruell at her, nor I praise her, let vs all pray for her, which is the onely dutie we can performe, and the greatest that we can proffer.

Yours to command, Euphues.

IOVIS ELIZABETH.

PAllas, Iuno, Venus, cum Nimpham numine plenam,
Spectarunt, nostra hæc, quæque triumphat, erit,
Contendunt auide, sic tandem regia Iuno,
Est mea, de magnis stemma petiuit auis.
Hoc leue (nec sperno tantorum insignia patrum)
Ingenio pollet, dos mea, Pallas ait.
Dulce Venus risit, vultusque in lumina fixit,
Hæc mea dixit erit, nam quod ametur habet,
Iudicio Paridis, cum sit prælata venustas:
Ingenium Pallas? Iuno quid virgit auos?
Hæc Venus: impatiens, veteris Saturnia damni,
Arbiter in cœlis non Paris inquit erit.
Intumuit Pallas nunquam passura priorem,
Priamedes Helenam, dixit adulter amet.
Risit, & erubuit, mixto Cytherea colore,
Iudicium dixit Iupiter ipse ferat.
Assensere, Iouem, compellant vocibus vltro,
Incipit affari regia Iuno Iouem.
Iupiter, Elizabeth vestras si venit ad aures.
(Quam certe omnino cœlica turba stupent)

Hane

Hanc propriam, & merito ſemper vlt eſſe Nonarchum,
Quæque ſuam namque eſt, pulchra, deſerta, potens.
Quod pulchra, eſt Veneris, quod polleat arte, Minerua,
Quod Princeps, Nimpham, quis negat eſſe meam?
Arbiter iſtius, modo vis, cert aminis eſto.
Sin minus, eſt nullum lis habitura modum.
Obſtupet Omnipotens durum eſt quod poſcitis, inquit,
Eſt tamen arbitrio resperagenda meo.
Tu ſoror & coniux Iuno, to filia Pallas,
Es quoque, quid ſimulem? ter mihi chara Venus.
Non tua, da veniam Iuno, nec Palladis illa eſt,
Nec veneris, credas hoc, licet alma Venus,
Hæc Iuno, hæc Pallas, Venus hœc, & quæque Dearum.
Diuiſum Elizabeth cum Ioue numen habet.
Ergo quid obſtrepitis? fruſtra contenditis inquit,
Vltima vox hæc eſt, Elizabetha mea eſt,

Euphues

Eſt Iouis Elizabeth, nec quid Ioue maius habendum,
Et Ioue teſte Ioui eſt Iuno, Minerua Venus.

These Verſes Euphues ſent alſo vnder his Glaſſe, which hauing once finiſhed, hee gaue himſelfe to his Booke, determining to end his life in Athens, although hée had a moneths minde to England: who at all times, and in all companies, was no niggard of his good ſpeech to that nation, as one willing to liue in that Court, and wedded to the maners of that Country. It chaunced, that being in Athens not paſſing one quarter of a yeere, he receiued Letters out of England from Philautus, which I thought neceſſarie alſo to inſert, that I might giue ſome end to the matters of England, which at Euphues departure were but rawly left. And thus they follow.

Philautus to his owne Euphues.

I Haue oftentimes, Euphues, ſince thy departure, complained of the diſtance of place, that I am ſo far from thee: of the length of time

time that I could not heare of thée, of the ſpite of Fortune that I might not ſend to thée: but time at length, and not too late, becauſe at laſt, it hath recompenſed the iniuries of all, offered me both a conuenient meſſenger by whom to ſend, and ſtrang newes whereof to write.

Thou knoweſt how froward matters went, when thou tookeſt ſhip, and thou wouldeſt maruell to heare how forward they were before thou ſtrookeſt ſaile: for I had not béene long in London, ſure I am thou waſt not then at Athens, when as the corne which was grœne in the blade, began to wax ripe in the eare, when the ſéede which I ſcarce thought to haue taken rote, began to ſpring, when the loue of Surius, which hardly I would haue ghéſſed to haue a bloſſome, ſhewed a bud. But ſo vnkind a yeere hath it béene in England, that we felt the heate of the Sommer, before wee could diſcerne the temperature of the Spring, inſomuch that wee were ready to make Hay, before we could mowe graſſe, hauing in effect the Ides of May, before the Calends of March: which ſeeing it is ſo forward in theſe things, I marueled the leſſe to ſée it ſo readie in matters of loue, where oftentimes they clap their handes before they know the bargaine, and ſeale the Obligation before they read the Condition.

At my being at the houſe of Camilla, it happened I found Surius accompanied with two Knights, and the Lady Flauia with thrée other Ladies: drew backe, as one ſomewhat ſhame-faſt, when I was willed to draw néere, as one that was wiſhed for. Who thinking of nothing leſſe then to heare a contract for mariage, where I onely expected a conceit of mirth, I ſodainely, yet ſolemnly, heard thoſe words of aſſurance betwéene Surius and Camilla, in the which I had rather haue béene a partie then a witneſſe. I was not a little amazed to ſée them ſtrike the Iron which I thought colde, and to make an end before I could heare a beginning. When they ſaw me as it were in a trance, Surius taking me by the hand, began thus to ſpeak.

You muſe Philautus, to ſée Camilla and mee to bee aſſured, not that you doubted it vnlikely to come to paſſe, but that you were ignorant of the practiſes, thinking the Diall to ſtand ſtill, becauſe you cannot perceiue it to mooue. But had you béene priuy to all

praſes,

proofes, both of her good meaning towards me, and of my good will towards her, you would rather haue thought great haſt to be made, then long deliberation. For this vnderſtand, that my friends are vnwilling that I ſhould match ſo low, not knowing that loue thinketh the Iuniper ſhrubbe to bee as high as the tall Oakes, or the Nightingales laies to bee more precious then the Eſtridges feathers, or the Larke that breedeth in the ground to be better then the Hobby that mounteth to the clouds. I haue alwaies hitherto preferd beauty before riches, and honeſty before blood, knowing that birth is the praiſe we receiue of our Anceſtors, honeſtie the renown we leaue to our ſucceſſors: and of two brittle goods, riches, and beauty, I had rather chooſe that which might delight mee, then deſtroy mee.

Made mariages by friends, how dangerous they haue beene I know not, Philautus, and ſome preſent haue prooued, which can bee likned to nothing els ſo well, then as if a man ſhould be conſtrained to pull on a ſhooe by anothers laſt, not by the length of his owne foot: which being too little, wrings him that wears it, not him that made it: if too big, ſhameth him that hath it, not him that gaue it. In meates I loue to carue where I like, and in mariage, ſhall I be carued where I like not? I had as leeue another ſhould take meaſure by his backe of my apparell, as appoint what wife I ſhould haue by his minde.

In the choice of a wife, ſundry men are of ſundry minds, one loketh high as one that feareth no chips, ſaying, that the oyle that ſwimmeth on the top is the wholeſomeſt: an other poring on the ground, as dreading all dangers that happen in great ſtocks, alleageth, that the hony that lieth in the bottome is the ſweeteſt. I aſſent to neither, as one willing to follow the mean, thinking the wine which is in the midſt to be the fineſt. That I might therefore match to mine owne minde, I haue choſen Camilla, a Virgine of no noble raſe, nor yet the childe of a baſe father, but betweene both, a Gentlewoman of an ancient and worſhipfull houſe, in beauty inferiour to none, in vertue ſuperior to a number.

Long time we loued, but neither durſt ſhee manifeſt her affection becauſe I was Noble; nor I vtter mine, for feare of offence; ſeeing in her alwaies a minde more willing to carie Torches before

Veſta

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Vesta, then Tapers before Iuno. But as fire when it burſteth out catcheth hold ſoonest of the driest wood, ſo loue when it is reuealed, faſtneth easiest vpon the affectionate will: which came to paſſe in both of vs: for talking of loue, of his lawes, of his delights, torments, and all other branches, I could neither ſo diſſemble my liking, but that ſhe eſpied it, whereat ſhe began to ſigh: or ſhee ſo cloake her loue, but that I perceiued it, whereat ſhee began to bluſh: at the laſt, though long time ſtraining courteſie who ſhould goe ouer the ſtile, when we had both haſte, I, (for that I knew women would rather die then ſeeme to deſire) began firſt to vnfold the extremities of my paſſions, the cauſes of my loue, the conſtancie of my faith, the which ſhe knowing to bee true, eaſilie beleeued, and replied in the like manner, which I thought not certaine, not that I miſdoubted her faith, but that I could not perſwade my ſelfe of ſo good fortune.

Hauing thus made each other priuie to our wiſhed deſires, I frequented more often to Camilla, which cauſed my friends to ſuſpect that, which now they ſhall find true: and this was the cauſe that we all meete heere, that before this good company we might knit that knot with our tongs, that we ſhall neuer vndoe with our teeth.

This was Surius ſpeech vnto me, which Camilla with the reſt affirmed. But I, Euphues, in whoſe heart the ſtumpes of loue were yet ſticking, began to change colour, feeling as it were new ſtormes to ariſe after a pleaſant calme: but thinking with my ſelfe that the time paſt to wooe her that another was to wed, I digeſted the pill which had almoſt choakt mee. But time cauſed mee to ſing a new tune, as after thou ſhalt heare.

After much talke and great cheere, I taking my leaue, departed, being willing to viſite the Lady Flauia at my leaſure, which word was to me in ſtead of a welcome.

Within a while after it was noiſed that Surius was affianced to Camilla, which bred quarrels, but hee like a Noble Gentleman, reioiſing more in his loue, then eſteeming the loſſe of his friends, maugre them all, was married, not in a Chamber priuately, as one fearing tumults, but openly in the Church, as one ready to anſwer any obiections.

This

This marriage solemnized coulde not be recalled, which caused his Allies to consent: and so al parts pleased, I thinke them the happiest couple in the woꝛld.

Nowe Euphues thou shalt vnderstand, that all hope beeing cut off from obtaining Camilla, I began to vse the aduantage of the woꝛde that Ladie *Flauia* cast out, whom I visited moꝛe like a sojourner then a stranger, beeing absent at no time from bꝛeakfaste till euening.

Dꝛaffe was mine errand, but dꝛink I would, my great curtesy was to excuse my greeuous toꝛmẽts: foꝛ I ceased not continually to court my Violet, whom I neuer found so coy as I thought, noꝛ so curteous as I wished. At the last thinking not to spend all my wooing in signes, I fell to flat saying: reuealing the bitter sweets that I sustained, the ioy at her pꝛesence, the greefe at her absence, with all speeches that a Louer might frame: she not degenerating from the wiles of a woman, seemed to accuse men of inconstancie, ẏ their painted woꝛds were but wind, that fained sighs were but sleights, that al their loue was but to laugh, laying baits to catch the fish that they meant again to thꝛow into the Riuer, pꝛactising onely cunning to deceiue, not curtesie to tell truth: wherein shee compared all Louers to *Mizaldos*, the Poet, which was so light, that euery wind would blowe him away, vnlesse he had Lead tied to his heeles, and to the Fugitiue stone in *Cicico*, which runneth away if it be not fastened to some poste. Thus would shee dally, a wench euermoꝛe giuen to such disposꝛt: I answered foꝛ my selfe as I could, and foꝛ al men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntil at the last *Surius*, one that could quickly perceiue on which side my bꝛead was buttered, began to bꝛeake with me touching *Frauncis*, not as though he had heard any thing, but as one that would vnderstand something. I durst not seem strãge when I found him so curteous, knowing that in this matter he might almost woꝛk al my liking.

I vnfolded to him from time to time the whole discourse I had with my Violet, my earnest desire to obtaine her, my lands, goods, and reuenues: who bearing my tale, pꝛomised to further my suite, wherin he is so bestirred his study, that within one month I was

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in possibilitie to haue her I most wished and least looked for.

It were too too long to write an History, being but determined to send a Letter: therefore I will deferre all the actions & accidents that happened, vntil occasion shal serue either to meet thee, or minister leasure to mee. To this end it grew, that conditions drawne for the performance of a certaine Joynter (for the which I had many Italians bound) we were both made as sure as Surius and Camilla.

Her dowrie was in ready money a thousād pounds, and a faire house wherein I meane shortly to dwell. The Joynter I must make, is foure hundred pounds yeerely, the which I must heere purchase in England, and sell my lands in Italie.

Now Euphues imagine with thy selfe, that Philautus beginneth to change: although in one yeer to marry, and to thriue it be hard. But would I might once againe see thee heere, vnto whom thou shalt be no lesse welcome then to thy best friend.

Surius that noble Gentleman commendeth him vnto thee, Camilla forgetteth thee not: both earnestly wish thy returne, with great promises to doe thee good, whether thou wilt it in ỳ Court or in the Countrey: and this I durst sweare, that if thou come againe into England, thou wilt bee so friendly intreated, ỳ either thou wilt altogether dwel heere, or tarry heere longer.

The Lady Flauia saluteth thee, and also my Violet, euery one wisheth thee so well, ỳ thou canst wish thy selfe no better. Other newes heere is none, but ỳ which little appertaineth to mee and nothing vnto thee. Two requests I am to make, as wel frō Surius as my selfe, the one to come into England the other to heare thine answer. And thus in haste I bid you farwell. From London the first of Februarie. 1579.

Thine, or not his owne,
Philautus.

This Letter being deliuered to Euphues, and wel perused, caused him both to meruaile & to ioy, seeing al things so strangely concluded, and his friend so happily contracted: hauing therefore by the same meanes opportunity to send answere, by the which he had pleasure to receiue newes, he dispatched his letter in this forme.

Euphues

Euphues to Philautus.

THere could nothing haue come out of England to Euphues, more welome then thy Letters, vnleſſe it had been thy perſon: which when I had throughly peruſed, I could not at the firſt either beleeue them for the ſtrangeneſſe, or at ỳ laſt for the happines: for vpon the ſuddaine to heare ſuch alteratiõs of *Surius*, paſſed all credite, and to vnderſtand ſo fortunate ſucceſſe to *Philautus*, all expectation: yet conſidering that many things fal between the cup and the lippe, that in one lucky houre, more rare things come to paſſe, then ſometimes in ſeauen yeeres, that marriages are made in heauen, though conſummated in earth. I was brought both to beleeue the euents, & to allow them. Touching *Surius*, and Camilla, there is no doubt but that they both wil liue well in mariage, who loued ſo well before their matching: and in my mind he dealt both wiſely & honorably to prefer vertue before vain glory, and the goodly ornaments of vertue, before the rich armour of nobilty: for this muſt we all think (how well ſo euer wee think of our ſelues) that vertue is moſt noble, by the which men became firſt noble. As for thine owne eſtate, I will bee bolde to counſell thee, knowing it neuer to be more neceſſary to vſe aduiſe then in marriage. *Solon* gaue counſaile, that before one aſſured himſelfe, he ſhould bee ſo warie that in tying himſelfe faſt, he did not vndoe himſelf, wiſhing them firſt to eate a Quince peare, that is, to haue a ſweet conference without brauls; then ſalt, to be wiſe without boaſting. In Boetia they couered the Bride with *Aſparagonia*, the nature of which plant is, to bring ſweete fruit out of a ſharp thorne, whereby they noted that although the virgin were ſomwhat ſhrewiſh at ỳ firſt, yet in time ſhee might become a ſheep. Therefore Philautus, if thy Violet ſeeme in the firſt month either to chide or chafe, thou muſt heare without reply, & endure with patience, for they that cannot ſuffer the wranglings of young maried women, are not vnlike to thoſe, that taſting the grape to be ſowre before it bee ripe, leaue to gather it when it is ripe, reſembling them ỳ being ſtung with the Bee, forſake the honny.

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Thou muſt vſe ſweet wordes, not bitter checks: and though happily thou wilt ſay that wands be to be wrought when they are greene, leaſt they rather breake then bend when they be dry, yet know alſo that he that bendeth a twig, becauſe hee would ſee if it would bow by ſtrength, may chance to haue a crooked tree, when he would haue a ſtraight. It is prettily noted of a contention betweene the wind and the Sun, who ſhould haue the victory. A gentleman walking abroad, the wind thought to blow off his cloak, which with great blaſts and bluſterings, ſtriuing to vnloose it, made it to ſtick faſter to his back, for the more the wind increaſed the cloſer the cloake clapt to his bodie: then the ſun ſhining with his hote beames, began to warme the Gentleman, who waxing ſomwhat faint in this faire weather, did not only put off his cloak but his coate, which the wind perceiuing, yeelded the conqueſt to the Sun. In like manner fareth it with young wiues, for if their huſbands with great threatnings, with iars, with braules, ſeek to make them tractable, or bend their knees, y more ſtiffe they make them in the ioynts, the oftner they go about by force to rule them, the more froward they find them: but vſing milde wordes, gentle perſwaſions, familiar counſell, intreatie, ſubmiſſion, they ſhall not only make thē to bow their knees, but to hould vp their hāds: not only cauſe them to honor them, but to ſtand in awe of them: for their ſtomacks are al framed of Diamōd, which is not to be bruſed with a hammer, but blood, not by force but flatterie; reſembling the Cock, who is not to be feared by a Serpēt, but a Gleaue. They that feare their Vines wil make too ſharpe wine, muſt not cut the armes, but graft next to them Vendrage, which cauſeth the grape to be more pleaſant. They y feare to haue curſt wiues muſt not with rigour ſeeme to reclaime them, but laying gentle words in euery place by them, which maketh them more quiet.

Inſtruments ſound ſweeteſt when they be touched ſofteſt: women are wiſeſt when they are vſed mildeſt. The horſe ſtriueth when he is hardly rained, but hauing the bridle, neuer ſtirreth: women are ſtarke mad if they be ruled by might, but with a gentle raine they will beare a white mouth. Gall was caſt out from the ſacrifice of Iuno, which betokened that the marriage bedde ſhould be without bitternes.

Thou

Thou must be a glasse to thy wife, for in thy face must she see her owne: for if when thou laughest, thee weepe, when thou mournest she giggle, the one is a manifest signe she delighteth in others, the other is a token she delighteth thee. Be in thy behauiour modest, temperate, sober: for as thou frameſt thy manners, ſo will thy Wife fit hers. Kings that be Maſters, cauſe their ſubiectes to exerciſe that feate: Princes that are Paſtions, incite their people to vſe Inſtruments: Huſbands that are chaſt and godly, cauſe alſo their wiues to imitate their goodneſſe.

For thy great dowrie, that ought to be in thine owne hands, for as wee call that wine wherein there is more then halfe water, ſo doe we tearm that the goods of the huſband, which his wife bringeth, though it be all.

Helen gaped for his goods, Paris for pleaſure, Vliſſes was content with chaſt *Penelope*: ſo let it be with thee, that whatſoeuer others marry for, be thou alwaies ſatiſfied with vertue, otherwiſe may I vſe that ſpeech to thee, that Olimpias did to a yong Gentleman, who onely tooke a wife for beauty, ſaying: this Gentleman hath only married his eyes, but by that time he hath alſo wedded his eare, hee will confeſſe that a faire ſhoe wrings, though it bee ſmooth in the wearing.

Lycurgus made a Lawe that there ſhould bee no dowry giuen with maydens, to the end that the vertuous might be married, who commonly haue little, not the amorous, who oftentimes haue too much.

Behaue thy ſelfe modeſtly with thy wife before company, remembring the ſeuerity of *Cato*, who remooued Manlius from the Senate, for that he was ſeene to kiſſe his wife in preſence of his daughter: old men are ſeldome merry before children, leaſt their laughter might breed in them looſenes: huſbands ſhold ſcarce ieſt before their wiues, leaſt want of modeſty on their parts, be cauſe of wantonneſſe on their wiues part. Imitate the Kings of *Perſia*, who when they were giuen to ryot, kept no company with their wiues, but when they vſed good order, had their Queens euer at the Table. Giue no example of lightneſſe, for looke what thou practiſeſt moſt, that wil thy wife follow moſt, though it becommeth her leaſt. And yet would I not haue thy wife ſo curious to

pleaſe

pleaſe thee, that fearing leaſt her huſband ſhould thinke ſhe painted her face, ſhe would not therefore waſh it, onely let her refraine from ſuch things, as ſhe knoweth cannot wel like thee: bee that commeth before an Elephant, will not weare bright colours, nor he that commeth to a Bull, red, nor he that ſtandeth by a Tyger, play on a Taber: for that by the ſight or noiſe of theſe things, they are commonly much incenſed. In the like manner, there is no wife if ſhee be honeſt, that will practiſe thoſe thinges, that to her mate ſhal ſeeme diſpleaſant, or moue him to choler. Be thrifty, and wary in thy expences: for in olde time they were as ſoone condemned by Lawe, that ſpent their wiues vnthrifty, as they that diuorced them wrongfully. Flie that vice that is peculiar, to al thoſe of thy Country, Jealouſie: for if thou ſuſpect without cauſe, it is the next way to haue cauſe, women are to be ruled by their owne wits, for be they chaſt, no golde can winne them, if impudent, no griefe can amend them, ſo that all miſtruſt is either needeleſſe or booteleſſe.

Be not too imperious ouer her, that will make her to hate thee, nor too demiſſe, that will cauſe her to diſdaine thee, let her neither be thy ſlaue nor thy ſoueraigne, for if ſhe lie vnder thy foot ſhe will neuer loue thee, if clime aboue thy head, neuer care for thee: the one will breede thy ſhame to loue her ſo little, the other thy greefe to ſuffer too much.

In gouerning thine houſhold, vſe thine own eye, and her hand: for Huſwiferie conſiſteth as much in ſeeing thinges as ſettling things, and yet in that goe not aboue thy latchet, for Cookes are not to be taught in the kitchen, nor Painters in their ſhoppes, nor huſwiues in their houſes. Let al the keyes hang at her girdle, but the purſe at thine: ſo ſhalt thou knowe what thou doeſt ſpend, and how ſhe can ſpare.

Breake nothing of thy ſtocke, for as the ſtone Thirreneus being whole ſwimmeth, but neuer ſo little diminiſhed, ſinketh to the bottome: ſo a man hauing his ſtock full, is euer a-floate, but waſting of his ſtore becommeth bank-rupt.

Entertain ſuch men as ſhal be truſtie: for if thou keepe a wolfe within thy doors to doe miſchiefe, or a Fox to worke craft & ſubtiltie, thou ſhalt finde it as perilous, as if in thy Barne thou ſhol-

deſt

deſt maintaine Mice, and in thy ground Moales.

Let thy Maidens be ſuch as ſhall ſeeme readier to take paines, then follow pleaſure, willinger to dreſſe vp their houſe then their heads, not ſo fine fingered to call for a Lute, when they ſhould vſe a diſtaffe, nor ſo daintie mouthed, that their ſilken throats ſhold ſwallow no packthreed. For thy diet, be not ſumptuous, nor yet ſimple: for thy attire, not coſtlie, nor yet clownish: but cutting thy coate by thy cloath, goe no further then ſhall become thy eſtate, leaſt thou be thought proude, & ſo enuied: nor debaſe not thy birth leaſt thou be deemed poore, and ſo pittied.

Now thou art come to that honourable eſtate, forget al thy former follies, and debate with thy ſelfe, that heretofore thou didſt but goe about the world, and that now thou art come into it, that loue did once make thee to follow riot, that it muſt now enforce thee to purſue thrift, that then there was no pleaſure to be compared to the courting of Ladies, that now there can bee no delight greater then to haue a wife. Commend me humbly to that noble man *Surius*, and to his good Ladie Camilla.

Let my duty to the Ladie Flauia be remembred, and to thy Violet: let nothing that may be added be forgotten. Thou wouldeſt haue me come againe into England, I would, but I cannot: but if thou deſire to ſee Euphues, when thou art willing to viſite thine Vnkle, I will meete thee in the meane ſeaſon, knowe that it is as farre from Athens to England, as from England vnto Athens. Thou ſaieſt I am much wiſhed for, that many fayre promiſes are made to me: Trulie Philautus, I know that a friend in the Court is better then a penny in the purſe, but yet I haue heard, that ſuch a friend cannot be gotten without pence. Faire wordes fat fewe, great promiſes, without performance, delight for the time, but yearke euer after. I cannot but thanke *Surius*, who wiſheth me well, and all thoſe that at my being in England liked mee well And ſo with my heartie commendation vntill I heare from thee, I bid thee farewell.

Thine to vſe, if mariage
change not manners,
Euphues.

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This

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This Letter dispatched, Euphues gaue himselfe to solitarinesse, determining to sojourne in some vncouth place, vntil time might turne white salt into fine Sugar: for surelie hee was both tormented in bodie, and grieued in mind. And so I leaue him neither in Athens, nor elsewhere that I know: but this order he left with his friendes, that if any newes came or Letters, that they should direct them to the Mount of Silixsedra, where I leaue him, either to his musing, or Muses.

GEntlemen, Euphues is musing in the bottome of the mountaine Silixsedra, Philautus is married in the Ile of England: two friends parted, the one liuing in the delights of his new wife, the other in contemplation of his old griefes.

What Philautus doth, they can imagine that are newly maried, how Euphues liueth, they may gueesse that are cruelly martyred: I commit them both to stand to their own bargaines, for if I should meddle any further with the marriage of Philautus, it might happilie make him iealous, if with the melancholie of Euphues, it might cause him to be cholericke, so the one would take occasion to rub his head, sit his hat neuer so close, and the other offence to gall his heart, be his case neuer so quiet. I Gentlewomen, am indifferent, for it may bee that Philautus would not haue his life knowne which he leadeth in marriage, nor Euphues his loue discried which he beginneth in solitarines: least either the one being too kind, might be thought to doat, or the other too constant, might be iudged to be madde. But were the trueth knowne, I am sure Gentlewomen, it would be a hard question among Ladies, whether Philautus were a better wooer or a husbād, whether Euphues were a better louer or a Scholler. But let the one marke the other, I leaue them both to conferre at their next meeting, and commit you to the Almightie.

FINIS.